THE
Wonders of Free-Grace:
Or, A Compleat
HISTORY
OF ALL THE
Remarkable Penitents
That have been Executed at
TYBURN,
And elsewhere,
For these last Thirty Years.

To which is Added, A Sermon Preached in the Hearing of a Condemn'd Malefactor immediately before his Execution.

And he said to Jesus, Lord, remember me when thou comest into thy Kingdom.
And Jesus said unto him, To day shalt thou be with me in Paradise, Luke 23. 42, 43

LONDON,
Printed for John Dunton at the *Raven* in the *Poultry*, 1690.

Advertisement.

THere is newly published, *The Present State of* Europe, or the Historical and Political *Mercury:* Giving an account of all the publick and private *Occurrences* that are most considerable in every Court, for the Month of *September*, 1690. with *Reflections* upon every State. To be continued monthly from the Original: Publish'd at the *Hague* by the Authority of the States of *Holland* and *West Friezland*.

The *Mercury* for the Month of *August* last is likewise done. They are both to be Sold by *John Dunton* at the *Raven* in the *Poultry*.

413:02

THE EPISTLE TO THE READER.

Reader,

It has been the Care of the Compiler of this Treatise, to reject all frivolous Stories *that have pestered the Age, and candidly lay down those known Truths that have been highly approved, and made extraordinary Impressions upon the minds of men; furnishing it for the most part from* Modern Relations, *though such as are exceeding scarce, and were not procured without considerable Industry and Charge. As for the remainder it is from the* Notes *and* Observations *of the Author and others that have been conversant and curious in* these Affairs, *and kept from the Press on purpose for so favourable an opportunity of Publishing them: Wherein we may perceive the* Wonders of God's Free Grace *shining in its Perfection.*

Here *we present you with a real and no feigned* Tragedy, *wherein the Contendings and* Triumphs of Justice and Mercy *are lively represented in the most* moving *Scenes of Misery and Joy. Here Sorrow and Anguish having lasted for a Night, the* Voice of the Bridegroom *is heard in the Morning, to say to the Souls of these* Penitents, once Slaves to Sin and Satan; Rise up my Love, my fair one, and

come away; for lo the Winter is past, the Showers are over and the Flowers have appeared in our Land, &c.

These things alone are enough to move all mankind to a timely and serious Repentance, *if in them we truly weigh the wonderful Goodness of God, who by* secret and unsearchable ways *bring his stubborn* Prodigals *home, and even in* Judgment *makes them meet his* Mercy.

In fine, *you have here a Book furnisht with such amazing* Examples *that whoever reads it, must be constrained to acknowledg nothing so usful and moving of this Nature hat yet appeared in the World, and may undoubtedly prove of* Universal Good *and Satisfaction to all People: Which is the cordial Wish of your hearty well Willer.*

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The Introduction.

IT was the wish and earnest desire of *Dives*, when in flames, that *Abraham* would send *Lazarus* to his Brethren to warn them of coming to that dismal place of Torment, as we find it *Luke* 16. for he conceived, *a Message from the dead* would operate more powerfully than the Arguments or Perswasions of the Living: And in this Book we may be said to allow you that which was denied to this Man, whilst we treat you with a seasonable Banquet served up by Repentance through the Grace and Mercy of God, even upon the brink of the Grave. To be brief, It is a faithful Account of the Ends of dying Penitents, legacied out for the Use, Example and Improvement in Piety of those they left behind them when they quitted the narrow stage of this World, and entred upon that of a boundless Eternity: A Subject copious and worthy to be seriously weighed by the best of Christians, to put them in mind of a future State, and let them know in their most prosperous days the uncertainty of Life;

yet certainty of Death and Judgment; that so the Allurements of the World may not prevail against them to put far away the evil Day; that is, not to squander away precious time in hopes of long Life, that should be bestowed in laying up Treasure in Heaven for a future and an eternal Estate: And in it is wonderfully held forth God's Goodness to the greatest of Sinners, wherein like a loving and tender Father, he shews how willing he is that none should perish, but that all should come unto him and have Eternal Life; yea even those that fly from him and would chuse the second Death rather than Everlasting Life; he draws with the cords of his Love, and brings them into the fold of his blessed ones by wonderous and unexpected ways. Insomuch that none need despair of the sufficiency and fulness of his Mercy and Free-Grace; or give way to unseasonable doubtings in their Souls, which too often happens in the greatest extremities through the Temptation of Satan to stagger our Faith and drive us to our Wits end. The dying Thief in the Gospel we find was saved at the last hour; and in this Book we shall labour to present you with many of that

kind, whose wicked Lives brought them to Examplary shame and punishment, yet coming to a true sense of their sins and vileness through the operation of Gods Grace infused into their Hearts, they have been wonderfully regenerated, and as it were, changed from what they before appeared, hating and detesting those evils that once seemed lovely, and charming in their Eyes through the false gloss Satan had set upon them to deceive unwary Souls; and with flouds of tears and unfeigned sorrow bemoaned and bewailed themselves, not so much out of a fear of death, as that they had offended God by wilfully sinning against the Light of his holy Truth, and spurning at his Goodness, Mercy and abundant Patience, whilst his long Suffering waited for their return from the City of Destruction to the Gates of the New *Jerusalem*, even from the Jaws of Hell and endless Woe, to exalted Glory and Joys unspeakable. And though they have taken shame to themselves by deservedly falling under the hand of Justice for their Sins; yet even in this a wonderful Providence appears, that by this means, being humbled under the mighty Hand of God, they have become more emi-

nent Objects of his Mercy, and fitly moulded for his saving Grace to work on: Satan has been bafled when he thought himself most sure, and the untimely death of their Bodies has been the Life of their Immortal Souls, a happy exchange and gainful submission to the Divine Will of Almighty God, who by unsearchable ways makes those things that at first view seem bitter to Flesh and Bloud, the most sweet and delectable cordials against the surfeit of Sin which would otherways inevitably destroy our happyness, and shut the everlasting Doors of Paradise against the whole Race of Mankind.

In this undertaking we borrow no ancient or foreign Examples, but furnish you with such as are fresh in the minds of a great number of People, of the greater part of which we have been Eye and Ear witnesses: and so hoping the several Relations here faithfully set down, may make as great an Impression upon the Hearts and Minds of the Reader, as the sad Spectacles did on the Writers in a Mixture of Gods Justice and Mercy to bring the worst of Sinners to a timely Repentance. I remain your faithful Friend and Servant.

THE

THE Wonders of Free-Grace: Or, A Compleat HISTORY OF Dying Penitents.

CHAP. I.

An Impartial Account of the Wicked Life and Penitent End of Nathaniel Butler, *Executed on a Gibbet in* Cheap-side *for the Inhuman Murther of* John Knight; *with all the Circumstances attending that bloody Mischief, and a lively Prospect of the Grace of God wonderfully manifested in a sincere Repentance,* &c.

TO take things in order, for the better Understanding of the Reader, and regular Proceed-

ing, it will be convenient to cast this Book into Chapters or Divisions, that so each particular Relation may more exactly be observed: Wherefore in course, as a great Example of God's Justice and Mercy, we shall begin with *Nathaniel Butler*, Executed in *Cheap-side* for Murther, *August* 1657.

This *Nathaniel Butler*, whose bloody Fact, extraordinary Penitence and Execution, has been, and is at this day, so much talked on, especially in the famous City of *London*, was born of honest Parents, at a place called *Alton* in *Hampshire*, who according to their Ability, laboured to give him suitable Education; but perceiving him somewhat stubborn and untractable, they concluded to send him up to *London* as an Apprentice; and accordingly he was bound to one Mr. *Gooday* a Drawer of Cloth, who then liv'd in *Carter Lane*, near *Doctors Commons* in considerable Fashion; but not keeping so strict an hand over his Servant as his Temper required, many Opportunities were found to slip abroad and associate with lewd Persons, who make it their business to decoy and draw unthinking Youths into the Snare by degrees, by leading them gradually from one Sin to another,

another, and at length became a great Company-keeper, giving up himself to much Gaming; and not only got Mony from the neighbouring Apprentices by these means, but instructed them to rob and deceive their Masters: For not being exempted from the Company of Harlots (the Bane and Ruine of Youth) their craving made him use all manner of ways to supply their insatiable Avarice; and as himself confessed, they more and more emboldned him in Sin, and in order to supply them shed Innocent Blood.

It so happened that in the Carier of his sinful Courses, he came acquainted with one *John Knight*, an Apprentice to one Mr. *Worths*, then living at the Sign of the Rose in *Milk-street* near *Cheap-side*; and the Master of this young Man being often in the Country at Fairs, and as other occasions required, *Butler* and he contracted an extraordinary familiarity, and frequently lay together, seeming to love as Brothers, till the Devil cast a Bait before the Eyes of this dying Penitent; for *Knight* unadvisedly opening his Masters Tills, and discovering a considerable Sum of Money, from that very time it came into *Butlers* mind to murther him for the Booty; nor did

he delay it; for lying with him that Night, and watching his Opportunity, after many Essays in which his Heart misgave him, and often made him lay down the fatal Knife, he gave a deep Gash, whilst the Youth not dreaming of the danger, lay sleeping; but that awaking him, and not proving mortal, they fell to strugling for a considerable time, till loss of Blood, and another fatal Blow, ended *Knight*'s Life, his Throat being cut in sunder; upon which leaving behind his bloody Shirt, and a Lock of Hair in the dead Parties Hand, that had been pulled off with strugling, he took about 100 Pounds, and so marched off, buying a Trunk, and putting the Money into it in his own Lodging; but being suspected by a Neighbour, and tripping in his Answers, upon Enquiry, after some Denials, convicted by an inward Guilt, he confessed the Fact, and was committed by Sir *Robert Tichbourn*, then Lord Mayor, to the Goal of *Newgate*, in *August* 1657.

Being in Irons under the Conviction and terror of a Guilty Conscience, beyond the hope of escaping a Temporal Punishment for so foul and unnatural a Fact,

Fact, he only became ſollicitous for the welfare of his Soul, and often in a lamentable manner cried out, *What will become of my poor Soul? What ſhall I do to be ſaved?* and ſo continued expecting the Death that afterward followed.

On the the 13*th* of *Auguſt* the Seſſions being at the *Old Bayly*, he there upon his Arraignment pleaded Guilty, with much Humility and ſober Submiſſion to the Inditement, and embraced the Sentence of Death without repining; only declaring his hearty Sorrow, that he had deſtroyed the Image of the Eternal God, in murthering his Fellow Chriſtian, *&c.* and for that he had neglected the Word of God, of which he had not been ignorant; and upon his Return ſeemed in a great Agony of Mind, till ſuch time as divers Miniſters, in Charity to his Soul's Eternal Health, came and laboured with him, drawing Inferences of Spiritual Conſolation from divers places of Scripture, and often praying with him, by which he found himſelf wonderfully relieved, and the Agony his Soul was in under Blood-guiltineſs to abate, often repeating the comfortable Expreſſions of Joy, which pointed him out a Reliance on God's Mercy through Jeſus Chriſt, *viz.*

The Son of Man is come to save that which was lost, Mat. 18. 11. *And him that cometh to me I will in no wise cast out*, John 6. 31. and many other such Expressions, which for Brevities sake I am constrained to omit; but was not too hasty to think, considering the Scarlet Dye of the Sin, his Repentance was sincere, relying fully upon God's Mercy in the Merits of Jesus Christ, bewailing and bemoaning himself for offending against so good and so gracious a God, being very inquisitive of all that came to visit him, after his Soul's health, and expressing a willingness to die, contemplating the vastness of Eternity, and magnifying the Justice of God in bringing him to shame, that he might confess his Sins, and give Glory to him; and in remembring his Fact he would say, That for ought he knew he had destroyed Body and Soul with one blow; That he had beg'd and obtained space of Repentance from his Judges, but had not afforded his Brother one moment to beg pardon at the hand of God; and thereupon writ an extream submissive and penitent Letter to the afflicted Mother of the murthered Party, expressing his Sorrow, and the Horror that had possessed his Soul for shedding the Blood

of

of her Son, earneſtly imploring her Prayers, and intreating her pardon, that his Soul might be freed from Blood-guiltineſs, *&c.*

Whilſt he lay under Condemnation, a Friend coming to ſee him, he told him, that ſome Popiſh Ladies had been with him; and upon asking him concerning his Faith, and what Religion he intended to die in; and he declaring he would die in the Communion of the Church of *England*, they told him, Unleſs he died in the Roman Catholick Religion, he could not be ſaved; and therefore deſired to know of his Friend what the Popiſh Religion was, who told him, It was a Religion that dares not truſt in Chriſt alone, without mingling their own Merits with the Merits of Jeſus Chriſt. To which he replyed, That was the ſaddeſt Religion in the World, clapping his Hand to his Breaſt, and adding, That he would never be of it, for that he was the vileſt Wretch alive, and had no good thought to truſt to relying alone upon the Merits of Jeſus Chriſt for Salvation, deſiring to be humbled and abaſed, that God might take Compaſſion on him.

He

He would often repeat these words, *viz. Deliver thou me from blood-guiltiness, O thou the God of my Salvation, and my tongue shall sing aloud of thy righteousness*, Psalm. 51. 14. often repeating with joy the latter Clause. He was not only frequently visited by Ministers during the respite, but by the Lord Mayor and other Judicious Persons, who laboured for his eternal Welfare, procuring him a longer time than usual to prepare him for another World.

The Night before his Execution some Ministers sat up with him till almost Midnight, and found him extreamly inlivened and overwhelmed with Joy, in so much that he would cry out as in a Rapture, *Must I be an Heir, an Heir of God, and a joynt Heir with Jesus Christ, a fellow Citizen with Saints and Angels*, &c. often asking how the time went away; and some asking him the Reason, he replied, Because he was so near his Home, and that he would glady die, as being desirous to be dissolved, and to be with Christ, which is the best of all. And about Five of the Clock in the Morning he was to be Executed, he seemed through the breathing of the Holy Spirit in his Soul to be overwhelmed with Joy he could

not expreſs, crying out as in a Rapture, *O Sirs, help me, help me to Glorifie God! ſhew me how to do it! I cannot do it enough!* and the like, and proceeded to ſing the Hundredth Pſalm. And about an hour after his Shackles being taken off, a Friend, to try his willingneſs to die, told him, he would get him freed, and that he ſhould go into the World to live in Pleaſure again: But clapping his hand on his Breaſt, he with a ſerious Countenance replyed, That if he knew his Heart aright, he would not for ten thouſand Worlds loſe the Opportunity of that Morning, for that he was going where he ſhould never ſin again, declaring the dark Dungeon was the beſt Room he ever came in, and his hard Bed the beſt that ever he lay in, alluding to the Advantages he had gained Heavenward, and the proſpect of Eternal Glory that ſtood in view, and at which he reached by the help of Adverſity, when too much proſperity might have kept him in his courſe of Sin, and have loſt him Eternal Life.

About the uſual time of Execution, he had the favour to be put in a Coach, and a Miniſter being with him, was carried through a numerous Crowd of

People under the Gibbet, which stood in *Cheap-side*, just over against the end of *Milk-street*, near the place where the Murther was committed. He going chearfully up the Ladder, whilst the Minister stood below to give him cordial Consolation in his last Conflict with the Enemy of Mankind, who at such times is always most busie to disturb the quiet of Souls; and having a Written Speech, he proceeded to read it; but being tired and spent before the end, he did not finish it; however we find all in matter and substance in this manner, *viz.*

Dear Friends,

YOu see me here a most miserable Creature, had not God looked upon me, in his infinite Grace and Mercy, as sad a spectacle of Misery as ever your Eyes beheld, by reason of my wicked and sinful Life, and now justly by the just Hand of God, am come to die for my sins; and it is my hearty desire that all who see me or shall hear of this my woful End, may learn this truth, That the wages of sin is Death. *I have been a great Sinner, and as I think, the greatest of Sinners; and O that my Repentance may be greater than my Sins, which I am afraid is impossible,*

without

without the infinite Mercy of God, whose Gracious Promises are to accept the Will for the Deed.

Good People, that which I shall speak to you is but little, my Strength being now weak; and I wish I had more, that my Words might reach the Ears and Hearts of every rebellious and disobedient Child and Servant in this great City, and the whole Nation; and it is my Counsel, that every one would beware of the beginnings of Sin. I remember when I was first enticed to Evil ways and practices, I was tender and fearful of them; but not diligently hearkning to the Word of God, nor the voice of my Conscience which checked me, I resolved to go on therein, the Devil inticing me, and joyning with my wicked Heart; so that by degrees I was emboldned in Sin, and at last they became familiar as my daily Food.

This I speak by sad Experience, to warn every one to hearken to God's Word, or their Consciences, when they are first check'd for their sins: Therefore as you love your Souls, take heed of the beginnings of Sin, and destroy it before it grows too strong. If I had so done, I believe I had scaped this Punishment.

I am brought to die by the Tyranny of Sin; It is my desire that through the gracious Assistance of God I may be enabled to do greater mischief unto Sin by my Death, than it hath done in bringing me unto this Death, which I hope will only kill my Body, although it be a bitter, cursed and shameful Death.

O hearken to what I have said unto you, and let me for that purpose humbly beg you to take it to heart. O that I could prevail with every young Person to cast away Sin betimes, and check it in the first beginning; for I do seriously think there is no such way to destroy it in the Heart; and if I knew any other way, as a dying Man from my own Observations, I would surely now tell you; for I bless God I can truly say, that I am a real Enemy to Sin, because I find it such a great Enemy to God, and even unto all Mankind, being the greatest Enemy I ever had. O that I had taken the Counsel, which through the Grace and Goodness of God I have now given! It would certainly have prevented the growth of Sin in my wretched Soul, that I might not have come to this shameful Death, which now I am most justly to suffer for from God and Man for my horrid and bloody Sin, even the taking away the Life

of

of him, who was once as dear to me as my Brother, which Sin I hope God for his Son Jesus Christ's sake has in mercy to my poor Soul, pardoned and done away, and hope he has sanctified this affliction to me for my everlasting Good: He who is able to bring Light out of Darkness, and Good from the greatest Evil, can out of this bring eteraal Salvation to my Soul, though at present it prove the destruction of my Body.

This is a Mercy never to be forgotten by my Friends; for though here I have put a Blot upon their Names and Reputations, yet I hope, through the Grace, Mercy and Goodness of God, I may be their Joy and Rejoycing hereafter. I have observed since my Imprisonment, that this blood-guilty Sin was a Punishment for my other Sins, which I went on in, without considering whether I was going. Had I timely repented of my former Sins, I am persuaded this had been prevented; yet even this through the Grace of God, has awakened me, and caused me to call to remembrance my former Sins, and to be humble for them; and I hope, through the gracious Assistance of God, I have truly repented of them all; I can truly say, that I am now another manner of Creature than formerly; for then God came not into my Thoughts with any Joy or Content; but

now to think of God is exceeding precious to my Soul; to think of the Name of God, and his Son Jesus Christ, is the chief Joy and Rejoycing of my Soul. This is some, and I think a great Change, and I hope a good one; formerly I sinned with delight, but now through the Grace of God I delight not in sin, and can truly say, I do through God's Grace hate and loath Sin, even my beloved Sin, Uncleanness. I warn and admonish all young people to watch and pray against it; and for the more effectual prevention, to live temperate and soberly, making no provision for the Flesh, to fulfil the Lust thereof. *And I hope, if I was to live again as many Years in the World as I may do Moments, I should through the Grace of God never commit it more. The Sin likewise of Lying, which I formerly made no Conscience of, I now detest and hate; insomuch that I verily believe I could not be heard to tell a Lie, no not if I had a promise of my Life granted me, which in my condition is the greatest Gift that Man can bestow upon me; yet I hope, even for my Life to save it from this terrible Death, I should not be tempted to sin against so good a God, who hath given me hopes of an eternal State of Blessedness, and delivered me a thousand times from a more terrible*

Death,

Death; nor against my blessed Redeemer, who died to take away my Sins, and has so graciously looked upon so vile, so wicked, and so miserable a Sinner as I have been; and hath shewed mercy upon me, not for any worth that is in me, but for his own Name sake, because Mercy pleaseth him; to whom therefore be Glory for ever, Amen.

I now have declared unto you the Grounds I have of my hope, and that I have made my Peace with God through Jesus Christ, and have obtained through his Grace and Mercy my perfect Reconciliation to him. I shall in the next, in deep Humility, as being very sensible I have wronged many People, beg their pardon, and the pardon of all the World, for the wrongs and injuries I have in any kind done unto any one, and I should be heartily glad to make Restitution was I able to do it; but not being so, all that I can do, is to beg the pardons of those I have injured, and I do earnestly desire it for Jesus Christ's sake; and I as freely with all my Soul do truly forgive all the World for Wrongs or Injuries done against me, even my Companions, that the Devil used as Instruments to ensnare me, by tempting and drawing me away to Sin; yet must be constrained to confess, it was more mine own Evil and Sin in consenting, than

theirs

theirs, that has brought me to this place, and therefore must blame my self, being fully assured that through God's Assistance I might have resisted the Temptation, and avoided the Evil I have done, and therefore must take the Cause of my Misery upon my self; and therefore once more advise all young Men and Women to take heed of the beginnings of Evil, and that they never forsake God *nor his Ways and Counsels, for there, by sad experience, I have found my ruine began; for by neglecting* God's Word, *given me for a sure Guide, he grew angry, and left me to my own Ways and Counsels to follow them, as a just Punishment of my Sin in refusing the Directions he had given me for my good: I might now have been going from this place to Hell, had not* God's *Mercy prevented, for his Names sake, and for his dear Son's sake, who has purchased Life and Salvation for all humble Penitents, and believing Sinners, of whom I hope I am one, who desire to manifest the verity of my Faith by all means which* God *has enabled me withal. I hope* God *in his Mercy will accept the Will for the Deed.*

What remained of this Speech was to return Thanks to the Magistrates for pro-

procuring him ſo long a Reprieve, and to the People for the Viſits they had made him, and their Prayers for him, ſtill confeſſing his Vileneſs, yet relying on God's Mercy, *&c.* Afterwards he declared there had been ſeveral to perſwade him to die in the Roman-Catholic Religion, but he would never hearken to it.

After this he addreſſed himſelf to Maſters and Servants, adviſing and preſſing them earneſtly to be vigilant and careful in their ſeveral Capacities, adding, *viz.* If you love your Souls, leave off evil ways, and be warned by my Example; but if you will keep your Sins, and hope yet for Pardon, God will keep his Pardon, and you ſhall keep your Sins.

Having thus far proceeded, he intreated the People to joyn with him in Prayer, and with an exalted Voice and many Tears prayed in this manner:

O Merciful God, which according to the multitude of thy Mercies doſt ſo put away the ſins of thoſe that do truly repent, that thou remembreſt them no more, open thine Eyes of mercy upon me a wretched Sinner that I am, who moſt earneſtly deſire Pardon and Forgiveneſs of

of all my former Sins, and particularly for my late horrid blood-guiltinesſ. Lord, if it be not too late, and I truſt no time is too late for thee to ſhew Mercy; waſh away this Blood of my Brother, that ſo defiles my Soul, in the Blood of my Saviour (O let me call him ſo) which was ſhed for my Sins, and the Sins of the whole World. Let not the Voice of my murthered Brothers Blood cry louder for Vengeance than the Blood of our Crucified Jeſus be heard to cry for Pardon. Give me, Lord, a true penitent Heart, and then accept of that penitent Heart which is thine own free Gift. Give me plenty of Tears, but O ſanctifie them to me in the Merits of my Bleſſed Saviour. Make me to abhor, and loath, and condemn my ſelf, that in the great Day, the great day of the Lord, I may not be condemned eternally both Body and Soul. Renew in me, moſt loving Father, whatſoever has been decayed by the Fraud and Malice of the Devil, or by my own bloody carnal Will and Frailties. Cauſe me to ſet all my Sins before my Face, and then do thou caſt them behind my Back. Cauſe me to ſpread all my Sins before thee, my God, and then do thou blow them away with the

the Blast of the Holy Spirit: And forasmuch as I do humbly and earnestly desire to put my Trust only in thy Mercy, impute not unto me my former or latter Sins, the Sins of my Body and the Sins of my Soul, the Sins of Omission and the Sins of Commission, which I have done to please my self or others; Sins against the First and Second Tables, against thee my God, against my Neighbour or against my own Soul: Let this first death of mine, which I am now ready to pay in satisfaction to Man's Law, be acceptable in thy sight O God, and so do thou deliver me from the Second Death. Deliver me from my Blood-Guiltiness, O Lord, and take me yet into thy Favour, through the Merits and Bloud shed of thy dearly Beloved Son Jesus Christ. *Amen, Amen.*

After this Prayer delivered with much Devotion and Earnestness, he proceeded to express himself in this manner, *viz.*

Wretched man that I am, who shall deliver me from my Bloud-guiltyness! who shall deliver me from this Body of Sin and Death!

Lord

Lord have mercy upon me a Sinner! Christ have mercy upon me a Sinner! A Mercilefs, a Prophane, a Thieving, a Bloudy Sinner.

Lord though I *had no mercy upon my Brother, yet do thou have mercy upon me: For Lord* I *have so much the more need of mercy for my Soul, by how much* I *had so little mercy upon his Life. Lord* I *confess with horror of Soul, that I killed him suddenly, giving him no time to prepare for death: Yet Lord* I *must confess to thy great glory and goodness, thou hast given me time and respite to repent before* I *dye.*

After this, he desired the Minister that stood upon the Ladder, to pray with him and for him, which accordingly he did, and Prayer ended being asked how he found himself as to his Eternal State? he replyed, he doubted not of doing well, being desirous to leave all behind him, and go to Christ for Life and Salvation; adding, *Now* I *am lanching into the Ocean of Eternity*! And then desired the Executioner not to turn him off till he lifted up his Hands and said, *Lord Jesus receive my Soul!* Then the Minister shaking him by the Hand, took his leave; and after some short Ejaculations, his Cap being

being over his Eyes, he lifted up his Hands, commending his Spirit unto the Hands of his merciful Redeemer; whereupon he was turned off, and quickly dyed without any strugling; being executed about nine in the Morning, drawing Tears of Compassion from the Eyes of those that beheld his untimely End, and heard his unfeigned Penitence.

Being dead he was coffined and carried in a Coach to St. *Gregories* Church, where about noon he was buried, and at night a Sermon was preached to a great Confluence of People, upon the following Text, *viz.*

1 John 3. 15.

Whosoever hateth his Brother is a Murderer, and ye know that no Murderer hath Eternal life in him. And from this he warned the People to love one another, and be cautious how they give way to Satan's Allurements and Temptations; and to make the untimely end of this person a warning, setting it before their Eyes as a Sea-mark to prevent their being ship-wreck'd in the Ocean of Sin, &c. and provide by a timely Repentance to turn away God's Anger, lest he let it

loose upon them with Ruin and Desolation to their ways; and indeed this may be aptly applied to all of us that read the Story of this unfortunate person, whose Life was notoriously wicked, whilst in prosperity, and whose End was wonderfully penitent by a true sight of his sins in adversity; and no doubt his sincere Repentance by the inward Motions of the Holy Spirit and Assistance of Divine Grace, has intituled him to an Inheritance of Everlasting Happiness; to which God of his infinite Mercy bring all those that trust in him, and with Fear and Reverence adore his holy Name, *Amen*.

CHAP.

CHAP. II.

A true Account of the wicked Life and penitent End of Thomas Savage, *a Wine-Coopers Apprentice, executed twice at* Ratcliff *for murdering a Maid his Fellow Servant in that Parish, being a singular Example or Warning to avoid Sin, and keep close unto God, and in which God's Grace in the dying Penitent is wonderfully manifested to Eternal Life.*

THIS person began very early to tread the paths of Sin, which his Parents perceiving thought by putting him Apprentrice there might be some restraint to stop him in the carier of his Course; and therefore upon enquiry, found him out a Master in *Ratcliff*; but his Master being often abroad, he found means to associate himself with lewd Company, and at last was introduced to an House of Sin, altogether devoting himself to Debauchery, never minding the sacred observance of the Sabbaoth; but if at any time he went to Church out of complacency to his Master, he would be sure to give him the slip be-

fore the Sermon was ended, and find out some of his loose Companions to spend the rest of his time in an Ale-house: But as has been hinted, and the which happened fatal to his Repose, he much frequented the house of one *Hannah Blay*, a noted Bawdy house, spending upon her such mony as he could get; being first introduced into her Company by a young Man, who had spent all he had on her, and was therefore forc'd to go to Sea; and when his mony was gone, to satisfie her craving appetite, (for an Harlot may be well compared to an Horse-leech ever crying out, *give, give*, &c.) he purloined his Masters Wine; but that not passing as current coin, she told him if he meant to be welcome, he must bring mony with him, and when he replied he had none, but what was his Masters, and was loth to wrong him that way, she inticed him to Theft of that kind; but he objected, the Maid was very watchful over the Houshold Affairs, which caused her to give him the bad Council, which afterwards proved fatal, advising him to make her away; and then to bring the mony to her; which she often urged before it could enter into his thoughts to do it: So by this per-

perſwaſion, and the Temptation of the Devil, who is always at hand to prompt on deſperate deſigns for Miſchief, he went home much in drink by carouzing of Burnt-Brandy; but perceiving his Maſter at the door, he with ſome difficulty went in a back way, and coming into the Room where the Maid was at dinner, he ſat down in a melancholy poſture, which ſhe perceiving and gueſſing at ſome part of the cauſe, ſaid, O! you have now been at that lewd Houſe, you will never leave it till you are ruined; upon which, ſeeming much concerned, he reſolved upon what after happened: For it being on a Sunday and knowing ſhe was to ſtay at home, he waited till his Maſter and the reſt of the Family were gone to Church, when getting an Hammer and ſitting by the fire, he lay beating of it againſt the bellows in a penſive manner; at which the Maid not a little wondering, ſaid, ſure, the Boy is mad; to which he made no reply, but went to the window and repeated the ſame noiſe, when watching his opportunity he threw the Hammer with full force, and hitting her under the Ear, ſhe gave a ſhriek and fell ſtun'd on the floor; whereupon he took up the

Hammer again and made several offers to strike, before his heart would give him courage; but to be brief, with divers blows he ended her Life; and seeming not a little pleased that he had dispatched her, he brake open the Chests where the mony lay, and taking about six score pounds, he carried it off under his Cloak by the back door, and went to *Blay*'s house and told her what he had done, at which though she was startled, she nevertheless required him to give her the mony, but he refused it, except half a crown, and so departed without any further interruption.

The night of the same day the Murder was committed, he went by water to *Greenwich*, and his Conscience smiteing him for the horrid Fact, he sate down on a stile to consider of the heinous Fact, greatly repenting him of what he had done, and would willingly have recalled it if possible; and so great is the horror of guilt, that he fancied every one he saw came to apprehend him; but growing late, he betook himself to a house, telling the People he was bound for *Gravesend*, and passing over the night in horror and disturbance of Mind, he rose early the next morning, and discharging

charging his shot, the people suspected him by the great sum of mony they saw about him, and began to make examination how he came by it, upon which he told them a formal story, that he was a Wine-Coopers Man on *London*-Bridge, and that it was his Masters mony he was carrying to *Gravesend*, and that if they would give themselves the trouble of sending to enquire the truth, he would lodg the mony in their Hands till they were further satisfied; but not being willing to be at that trouble, they dismissed him; whereupon he went towards *Woolwich*, but an Heu and Cry coming quickly after exactly describing him, he was found upon persuit asleep in a little blind Ale-house, and brought back to *Greenwich*, where his Master and some others attended his coming; and being carried before a Justice at *Ratcliff*, upon Examination, plain demonstrations and his own Confession, he was committed to *Newgate*, where being a Prisoner and the noise of the bloody Fact spreading it self, several Divines went to visit him and give him spiritual Consolation, to whom he freely confessed the Murder; upon which they proceeded to put him in mind of

the wretched state wherein he was, and the danger to which he had brought his Immortal Soul without the infinite Mercy of God, asking him if he was not afflicted when he considered what he had done; to which all bathed in tears smiting his breast, replied, he was troubled to the very Soul that he had shed Bloud and even the Blood of her that never did him any ill office, and for ought he knew had made her miserable to all Eternity, in that he gave her no warning so much as once to call on God, but sent her out of the World in the midst of her sins; and said he, how shall I be able to appear before God, when she shall be present and accuse me saying, *Lord, this is the Villain that bereaved me of my life, not affording me the least space of time to prepare for Eternity?*

The Ministers seeing him in these Agonies through horror of guilt, and fearing it might drive him into despair, laboured to comfort him in God's Mercies to the worst of Sinners through the Merits of Jesus Christ; and so by many Expressions they wrought upon him to have a true sense of his sins and vileness; so that he began to apply himself to Prayer and Meditation, often crying out

out for Mercy, and that the Bloud he had shed might be washed away by the rich Redeeming Bloud of Jesus Christ.

At the second visitation they found him of a more calm temper, still having a deep remembrance and abhorrence of his Sins; but confessed though he vigilantly laboured for earnest Repentance, yet through the long habit of Sin, the corruptness and naughtiness of his heart was such, that he found himself altogether unable to do what he would, declaring, that his was an heart of Iron, it not being fit to be called an heart of Flesh; for, says he, when I consider how many pray with me and are afflicted for my condition, it grieves me that when they are gone, I cannot bring my stubborn heart to a sufficient affliction and trouble for my deplorable state.

The night before the Sessions, he was asked if he trembled not to appear before the Bar of Justice? To which with tears and up-lifted hands he replyed, when I consider the Bar of Men and compare it with the Judgment-Seat of God, it is but mean and not to be feared: But O when I think of appearing before the dreadful Tribunal of the Righteous Judge of all the Earth, where instead

of saying, *Take him Gealer*; I may expect the fearful Sentence, *Depart from me ye Cursed into Everlasting Torments*; the thoughts of this indeed is dreadful and makes my very Hair to stand an end, and my heart in spite of its flintyness, to ake; nay my very Soul to tremble.

At his Tryal he confessed the Fact with a flood of tears, expressing a willingness to dye for the expiation of the Bloud he had so inhumanly shed; and after Sentence, being returned to the Prison, he in floods of Tears and Prayers bewailed his misfortune, crying out for mercy, and praying with extraordinary fervency, insomuch that the Prisoners that heard him could not forbear weeping, one of them declaring that the Tears and Prayers of this young Man wrought more powerfully on his Soul than all the Sermons and Prayers he had heard beside.

At last, this young Sinner having wrestled with God for Mercy and Forgiveness, found a great consolation in his Spirit, insomuch that he would clap his hands and leap for joy at the impulses of God's grace, detesting and abhorring those sins he formerly delighted in, vowing if he might live, he would

not commit them again for ten thousand Worlds; extolling and magnifying the goodness and justice of God, who had brought him to a sight of them, whilst he had time to repent, and not suddenly taken him away in his sin, though himself had been so unmerciful as to destroy his Fellow Servant without so much as allowing her that. Being asked whether he was willing to dye, he said, though he was in the bloom of his youth, and it might seem hard for flesh and bloud to leave the world, and even to dye in the midst of health, yet he submitted all to the Divine Will, and had a longing desire to be dissolved and be with Christ; but O said he, I could have wished I had dyed for a good cause, even for the cause of Religion, for the sake of Christ and his Gospel; then would I have gone with joy and triumph to my death; but this shameless and bloody crime for which I am to suffer, damps my Soul and puts me somewhat at a stand, yet in the Merits of Jesus Christ I hope for a pardon of all my sins. He frequently comforted himself with God's Promises to Sinners, as, *That he willed not the death of a sinner, but had rather they should*

turn

turn and live. Come unto me all ye that are burthened and heavy laden, and I will give you rest. Take the water of Life freely, &c.

After a considerable Reprieve longer than the rest of the Prisoners, he appeared in a manner over-joyed and thought the hours went too slow, God of his infinite mercy having given him a plenty of grace to support him against the temptations of Satan in this his last tryal. He was attended to the place of Execution, which was hard by where he had committed the Murder, by several Ministers; where with tears in his eyes and much penitence, he made the following Speech to warn and exhort the People, *&c.*

His Speech at the place of Execution, *&c.*

Good People,

HERE *I am come to suffer a shameful death, which indeed I most justly deserve; for I have shed the blood of an innocent creature, who never gave me the least provocation; I have not only murdered her Body, but if God had no more mercy of her poor Soul than I had of her*

Body

Body, she is undone to all Eternity; so that I deserve not only death from men, but damnation from God. I desire all that behold me, to take warning by me. The first sin I begun with was breaking the Sabboath, whereby I got acquainted with bad Company, and so frequented Ale-houses in time of Divine Service; and from the Ale-house to the Bawdy-house, where I came acquainted with this vile Strumpet Hannah Blay, *who inticed me to rob my Master and commit this Murder. Young Men, I would have you look stedfastly upon me and consider how one Sin draws on another; first Sabboath-breaking brought me to ill Company, where I practised not only Drunkenness, but likewise Whoredome, and was soon drawn away to wrong my Master, for the accomplishment of which I murdered my fellow Servant, and have brought my self to be a publick shame to all that behold me. O make me your example, and learn to amend your lives before it be too late; for Sin will not only bring your Bodies to the grave, but your Souls to hell. O walk in the ways of God and he will be your guard and guide to support you from temptations! Now I am going to take my leave of the World; I humbly intreat you all to pray with me*

to God that he will have mercy upon my poor Soul, and that I may be able to go through the bitter pains of death, and not fall from him, and that my Soul may find acceptance with him through Jesus Christ our Lord, Amen.

The Speech ended, he betook himself to prayer in this manner.

O Most merciful and ever blessed Lord God, I beseech thee to look down from Heaven upon my poor immortal Soul, which now is ready to appear before thy Tribunal; Lord I humbly intreat thee to prepare me for it, and receive me into the Arms of thy Mercy; and though my Body dye a shameful death, let my Soul live for ever. O Merciful Father, forgive all the horrid Sins I have committed, as Sabbaoth-breaking, Drunkenness, Uncleanness, Swearing and Theft, together with the crying sin of Murder and others that I have committed. Lord give me a new Heart, and grant me Faith that I may lay hold on thee, and throw my self wholly and really upon thee. Enable me to go through the bitter Pangs of Death chearfully. Let not my Soul perish, though

my

my Body dye. Lord, let me not be shut from thy presence, and let not all the Prayers, Tears, Counsels and Instructions that have been made and shed on my behalf, be in vain. Good Lord, I have repented for what I have done from the bottom of Heart, yet am not worthy of the least of thy Mercies; but for thy Names sake, thy Son's sake and my Souls sake, lift up the light of thy Countenance upon me. I am willing to leave this World in hope of an interest with thee and thy Son Jesus Christ. O pour down thy Spirit upon my Soul, and tell me my Sins are forgiven. Here upon my bended knees I present thee with a broken and contrite Heart: Lord receive my Soul; one Smile, one word of Comfort for my Lord and only Saviour's sake. O let me not go out of this World with my Sins unpardoned; let not my Soul perish, though I killed a poor Innocent Creature: Lord, deal not with me as I dealt with her, but pity me, pity me for Jesus Christ his sake, *Amen.*

This Prayer being ended, he prepared for his passage to Eternity, the Cap being pulled over his Eyes, he continued to

say,

ſay, *Lord Jeſus, receive my Spirit*; *Lord one Smile, good Lord one word of Comfort for Chriſt his ſake*; *though Death make a ſeparation between my Soul and Body, let nothing ſeparate between thee and my Soul*; *good Lord hear me*; *good Father of Mercies, O Lord Jeſus Chriſt receive my Soul*; and whilſt the laſt Expreſſion was ſcarcely delivered, he was turned off; his extraordinary Penitence drawing Tears from the Eyes of the Spectators; and having hung the uſual time, his Body by the Order of the Sheriffs was delivered to his Friends, who laying him on a Table, perceived the ſeed of Life was in him, he moving his Body and Hands, opening his Eyes and ratling in the Throat, though uncapable of ſpeaking; whereupon they got him into a warm Bed, but too many People being intereſſed in this matter, it was not kept ſo cloſe but the Sheriffs Officers having notice, came and demanded the Body again; which being delivered, they hung it up a ſecond time, and pulled the Legs and Arms ſo hard that he then was ſtrangled paſt all recovery. And peradventure it was a great happyneſs as to his Immortal ſtate, that he revived not again; for although under

der great afflictions, we promise much and make many Vows and Protestations of Amendment; yet when the danger is over we are too apt to forget our Promises, and return again to our Sins, as in many such cases has too frequently been seen. When he died, he was not much above sixteen years of Age: He was born of honest Parents in the Parish of St. *Giles in the Fields*; and after his Execution, was decently buried in the Church-yard of St. *Mary Islington*, where his Body reposes in expectation to meet his happy Soul in the glorious Morning of the Resurrection. *Amen.*

CHAP. III.

A faithful account of some passages of the Life, and unfortunate, though penitent End, of Mr. Robert Foulks *late, Minister of* Stanton Lacy, *who was executed at* Tyburn *on the* 31st *of* Jan. 1678. *for murdering his Bastard Child, with the circumstances attending the Fact, his Extraordinary Penitence, Advice, last dying Speech,* &c.

WHereas the foregoing Offenders were very young, and cut off in the

the flower of their years for dying their hands in bloud, this Man arrived to more maturity, learned and discreet in most of his Actions, and of a Function that should shew an Example of Piety to teach and guide others to avoid the dangerous Rocks of Sin; yet we see the subtility of the Devil is powerful to prevail over the strong as well as the weak, if they do not heedfully arm themselves against his Temptations.

He was born of good Parentage, had liberal Education, and married into a good Family; yet all these could not deter him from giving himself up to Uncleanness, which ended in Murder, and for that Murder he lost his Life by the hand of Justice; his End being very penitent when he had a true sight of his Sins, as we find in his own Writings, and by what we were an Eye-witness at the place of Execution.

Mr. *Robert Foulks* was Minister of *Stanton-Lacy* in the County of *Salop*, where notwithstanding his being married, and having several Children by his Wife, he unfortunately contracted an unlawful familiarity with a young Gentlewoman near him, so that they had frequent Entertainments, and passed the bounds

bounds of Modesty to that degree, that upon various Caresses and Endearments, it was but too well know in the Parish; which growing lowder, occasioned a contention between him and his Parishioners, he labouring to stifle what Fame had scattered abroad; but neither that nor the Reproofs of his Diocesan, or the tender Intreaties and Admonitions of his loving Wife could induce him to leave his Debaucheries; so much he then was in love with that darling Sin, though once, as himself confesses, he was awakened and startled upon an extraordinary fit of Sickness, which made such an assault upon him that his Sin had like to have lost its hold, he being on that occasion driven into great fears and apprehensions; and O, says he, that I had still continued such a Convert! Those fears extorted confessions, and those confessions begat vows and promises; but woe is me, they all proved abortive: for health being recovered, I returned again to my sinning; the health, continues he, of my Body renewed the disease of my Soul; the Tyrant Sin recover'd 'its Dominion, and ever after kept my Conscience under hatches. And further he owns, that when he preached

to

to the publick Assembly, that his Conscience might not be awakened, he rarely or but very lightly touched his darling Sin; yet at the Administration of the holy Sacrament, the fate of *Nadab* and *Abihu*, who became monuments of divine Vengance for offering false Fire at the Altar of the Lord, came unto his mind and awakened his Conscience, lest some such signal Judgment should overtake him, who with unhallowed hands durst approach that sacred Mistery, and yet resolved to live in known sin; for although a Man may play the Hypocrite to Men for a time, and strive by specious ways and pretences to hide his sins from their Eyes; yet 'tis impossible to do it from God who is the searcher of all hearts. There is nothing so secret but what shall be revealed; and what is done in the Closet will be published on the House-top; be not deceived therefore, God is not mocked; though for a time sin may appear to lie concealed, yet in the end he will bring it to light, and not suffer it to go unpunished; though it should be conceal'd from the World, yet if your Conscience condemn you, you are in a bad case: for certainly God who is greater than

than your Conſcience, knoweth all things. Whither can I ſlee from his preſence? who, when I ſaid, the Darkneſs ſhall cover me, made darkneſs to be light about me; for the darkneſs and light are both alike to him.

But to proceed and come cloſer to the purpoſe, he declared, that being arrived by gradual ſteps at the height of Impiety, through the long courſe of many Adulteries, he was emboldned to go on; and Conſcience was lulled aſleep, or in his own expreſſion, ſear'd and paſt feeling, that he was not afraid to commit the horrid Murder, for which the Law condemned him: A Crime that not only bids defiance to God and Religion, but the very Dictates and Principles of Nature and Humanity that ſtartle any, even at the ſuggeſtion; a Crime ſo full of horror, that carries amazement with it. For to be brief, this unhappy Gentleman having got his *Dalila* with Child, upon her delivery to prevent ſhame, fell into a worſe ſnare; for ſhe being delivered in private, between them the Infant was murdered, of which by a ſtrange Providence a diſcovery being made, they were taken and ſent to *Newgate*, and in *January* 1678.

were

were tryed at the *Old Baily*, where in a full Court, there being the two Lord Chief Justices, four other Judges and others on the Bench, he was found guilty of wilful Murther; but she alledging that upon her delivery he took the Child away, as she thought to provide a Nurse, and she in no condition to follow him, knew not what was done to it, or the like, she was acquitted, though we find him declare upon the words of a dying man, that both her Eyes did see and her hands did act in all was done; summoning her to answer it at the great Tribunal, where their Consciences should make it appear, and greatly laments his being instrumental in so unnatural an Act. It is indeed, says he, a great aggravation of my Sin, that I whose concern it was to provide for the safety in all respects of the poor Infant, should deprive it as far as in me lay; for by that barbarous Act upon 'its Body, I have done what in me lay to murder 'its Soul, by depriving it of the ordinary means which God ordained for i'ts Salvation, *viz.* the Sacrament of Baptism; so that the innocent Babe is only beholding to the Mercy of God, and not at all to 'its earthly Parent, for the happyness it enjoys.

After

After Sentence, Dr. *Lloid* amongst others came to visit him, and minded him particularly of two things, *viz.* To give Glory to God, and as a means to promote that chief End, obliterate all he could the Scandal and Reproach which his vitious Life and ignominious Death would reflect upon the Function; which he told him could not be more fully performed than by a Confession of his manifold Enormities; which made him resolve to humble himself under the mighty hand of God, and betake him to an hearty sorrow for his Sins. And at the instance of this Reverend Divine, the Lord Bishop of *London*, applied himself to the King, and procured a Reprieve that he might have a longer time than he expected, to repent of his sins, and make his peace with God, whom he had dishonored and infinitely offended; during which space he wrote his earnest aknowledgment, as has already in some part been mentioned, greatly lamenting and bewailing his misdoings, and above all, warning men to fly the treacherous Smiles and destroying Embraces of alluring Harlots, grieving that he had been such a Reproach and Shame to the holy Function; and proceeds by way of conclusion

cluſion, heartily to beg pardon and forgiveneſs of all to whom he had given too juſt and great occaſion of offence and ſcandal; and continues, *viz.* whilſt I live I ſhall pray that you may be all delivered from the infectious Influences of my vile and filthy practices and example; and I charge you all, as you love your Souls, that you guard and defend your ſelves againſt them, and take not the leaſt incouragement from them, leſt the inſtance of my ſhame and end effectually convince you, that vicious and ungodly courſes, howſoever concealed, are but gilded over with Hypocriſie; God will detect; nay your Sins will find you out and expoſe you to certain vengeance. O that I had taken thoſe rules I gave to others, *viz.* the ſlowneſs of the blow God will make up with heavineſs when it falls upon us; you ſee I am cruſhed to pieces by the Divine hand; O take warning by me, it will otherwiſe be an aggravation to your ſins and puniſhment; mine you ſee is exceeding great and hardly to be paralleld; but yours will even exceed mine, if after ſo loud a warning you venture on in ſin: For what is it leſs than to challenee Divine Juſtice and bid defiance to Omnipotency?

Beware

Beware therefore of ſuch dangerous paths, for if after ſuch ſignal inſtances of God's Wrath and Diſpleaſure you ſhould daſh againſt the ſame Rocks, you would be certainly ground to powder. Let your moſt ſerious Meditations on theſe things make up the Concluſion, and obſerve what St. *Paul* furniſhes you with of this kind, 1 *Cor.* 10. 6, 7, 8, 9, 10. 11. *Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye Idolaters as were ſome of them; as is written, the people ſate down to eat and drink, and roſe up to play. Neither let us commit Fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt as ſome of them alſo tempted, and were deſtroyed of Serpents. Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened to them for enſample, and they are written for admonition, upon whom the ends of the earth are come.*

He found great Conſolation during his Impriſonment, in eaſing his Mind by a free Confeſſion of his Guilt, and begging pardon for Injuries, ſubmitting to the Divine Will, as appears, when he ſays,

I have done with the World, of which I have no more part, and I praise God that he has taken this way to take me out of it; I ought not to let so great a Mercy pass without a due acknowledgment. If God had not by this severe course opened my Eyes and alarum'd me to repent, giving me a considerable time and great assistance to perform it, I might have otherways been surprized on a suddain, and infalliably have sunk headlong into Hell, from which I have good hopes to be preserved through the Mercy of God, and the Merits of my blessed Saviour and Redeemer Jesus Christ, who I hope does graciously accept of the Truth and Reality, though weak degrees of Faith and Repentance, which his holy Spirit hath wrought in my Soul. Though this Mercy was handed to me in a very sharp and bitter providence, yet I perceive a great deal of Wisdom and Goodness of God in it; his Wisdom foresaw that more gentle applications would not operate on a disease so deeply rooted and grown inveterate; his Goodness, which makes correction not pleasing to him, has prevailed with him to apply this corrosive rather than to suffer me eternally to perish, therefore to his glorious Name be Eternal Praise.

After

After this, he proceeded to an earneſt Prayer, wherein he implores Gods further Mercy and Favours, and bleſſes his holy Name for thoſe already received, humbling himſelf and acknowledging his Sins and Vileneſs, imploring pardon for his grievous ſins, and praying for all ſorts of People, eſpecially his own Family, concluding with the Lords Prayer, &c.

A little before the day of his Excution he wrote directions to his Wife, wiſhing he had taken her advice in time and beging her pardon for that he had ſo highly offended againſt her; commending however the Entireneſs of her Affection and Conſtancy, adviſing her to Piety and careful bringing up her Children in the Fear of the Lord, and be comforted in him, who is a Husband to the Widow and a Father to the Fatherleſs.

He then gave Advice and Inſtructions to his Children, ſending them his Bleſſing, and comitting them to the care of God, their Mother, &c. bewailing his Sins that had ſnatched him from them, and brought both him and them to diſgrace, deſiring them to be kind and tender of one another, and obedient to

their Mother, concluding he was loath to leave them, but must part, hoping that God would send them a joyful meeting in Heaven.

He left Advice likewise to him that should succeed him in his Vicarage, to acquaint him with the nature of the Parishioners, and how he ought to reprove them, desiring him to set them at Unity, and compose the Differences among them, and what Method of Discipline and Teaching would be most suitable to their Constitutions, and amongst other things intreating him to observe what was written over his Study Door, *viz.*

Deus & Dies.

Dic mihi cur Dei memor sis, at Diei
Oro, Laboro.

And may be thus Englished.

Tell me why these so joyn'd your mind possess.
Why God and time conjunctly you express:
I pray and study, these require no less.

He wrote likewise to his Parishioners, desiring God's and their Pardon for the Contentions he had occasioned among them, intreating that they might be put to an end; and that they would love and forgive one another, even as God for Christ's

Christ's sake forgave us, that so the Eternal God might be their everlasting Refuge, and underneath them be his eternal Arms spred forth; admonishing them in the words of St. *Paul*, 2 Cor. 13. 11. *Finally, my Bretheren, farewel; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.*

The day of his Execution being the 31*st* of *January*, he had the favour to be carried in a Coach to *Tyburn*, where a numerous croud attended as Spectators of his untimely fall; when being put into the Cart, he addressed himself to them, telling them, he intended not, nor did he hope they expected any long Speech there, but that he had otherways taken care that his Confession should be printed and published at large, better than he could there express it in a few words: Then he told them they might see in him, what Sin was and what it would end in, and the lamentable and irreparable mischiefs of Uncleanness and Hyporcisie in particular; and what it is for one who was the Member of Christ to make himself the Member of an Harlot; for that it is a Sin that seldom goes alone, but is the

Mother-Sin to a number of more ugly and deformed than it ſelf, which he ſaid he had found by ſad and woful experience; for it had led him to Lying and Oaths and Execrations to conceal and defend it, and even to adviſe, contrive and aſſiſt in what might procure abortions, which he believed in the ſight of God was Murther in intention, nor did it ſtop there, but proceeded to Murder in Act and Execution; for which crying ſin, he came to ſatisfie the Law of Man and acknowledge the Juſtice of the Sentence.

And O ſaid he, that all you, (meaning the Spectators) may fear and tremble at God's holy and righteous Judgments, which have overtaken me, and that they may make you take warning to avoid the ſnares of a whoriſh Woman and keep the Marriage-bed undefiled.

He admoniſht them to beware of Hypocritical pretences to Religion, eſpecially coming unto the holy Sacrament, whilſt they lived in known and filthy ſins and practices, and not to grieve or quench the Holy Spirit of God, nor ſtifle the convictions of Conſcience, leſt God ſhould leave us as he did him, to work

work all Uncleanneſs with greedineſs, and leſt at laſt we ſhould be brought to the like miſerable condition, to which he had moſt juſtly been brought, to which righteous Judgment he did ſubmit. Then he declared that he forgave all the World, as he deſired to find Mercy at God's hands through Jeſus Chriſt; and thereupon earneſtly deſired the People again to take warning by him not to continue in ſin, for in the end it would find them out, telling them as to his ſin he had but two things to ſay, *viz.* the one was that he had exceeding cauſe to lament the great Scandal he had now brought on Religion and the holy Function of the Miniſtry, and the great diſparagement that reflected on theſe he looked upon as the heinous Aggravation of his looſe and licentious Life, therefore he prayed them to take up no prejudice againſt the Miniſtry upon that account, but that the Ordinances were holy and good, and granted no licence to ſuch wicked and ungodly practices as he had been guilty of.

As to the ſecond he ſaid, he had ſome reaſon to rejoyce, though it was true, his ſin had expoſed the whole Nation to Judgment; for through blood the

Land is defiled; but that his comfort was, that God by his punishment made an expiation of that Guilt, the Judgment falling upon his own Head, but that he hoped through the Mercy of God and Merits of Christ, it would proceed no further than his Body, and desired all that heard him to take warning, not to continue in sin, but betimes to cease to do evil and learn to do well; he concluded in these words,

Now the Lord be with you all, and have Mercy upon my poor Soul, for which I desire you to pray with me and for me to the last moment of my Life.

Whereupon lifting up his Soul to God, and his Ejaculations ended, he was committed unto the Hands of his Merciful Creator; and being dead was decently buried in hope of a joyful Resurrection, *Amen.*

CHAP.

CHAP. IV.

And Account of the Wicked Life and Penitent End of Thomas Short *a Taylor, who was hanged in Chains near* Oxford *City*, Anno 1678. *for basely murthering one Mr.* Wingrove *in his Chamber, with the Circumstances that attended the Murther: His apprehending, and warning others from hearkning to the Allurements of Satan*, &c.

THis *Thomas Short* was a Taylor, and worked upon his own account in the City of *Oxford* to divers Gentlemen of the University; and amongst others to Mr. *Wingrove*, who had been his Townsman and School-fellow in *Gloucestershire*; insomuch that the Gentleman had a very great respect for him, often treating him, lending him Mony in his Necessity, and helping him to Customers amongst his Acquaintance: But the Devil, who is ever at hand to infuse Ingratitude (the basest of Sins) into the Minds of Men, soon after made this wicked Wretch forget all these good Offices; and to requite so obliging a Kindness (in a Friend that had, as the Report

went, kept him from ſtarving) he turned it into a baſe barbarous Murther; for it ſo happened, the Gentleman being deſirous to pay a Viſit to his Friends in the Country, and reſolving to have a new Suit made, ſent for this *Short* to his Chamber to take Meaſure of him; which done, being informed how much Cloath and other Materials would ſerve, the Gentleman went to a Deſk in his Study, and fetched a Bag of Mony, telling him ſo much out as would ſerve to purchaſe theſe neceſſaries; and he ſeriouſly eying the remaining conſiderable Quantity from that very time, as himſelf after confeſſed, the Devil put it into his Heart to commit Murther, out of a covetous end of poſſeſſing that Treaſure. However he laboured all the following Night, as he ſaid, to reſiſt, not being able to ſleep; but all was in vain, for the more he ſtrove to get out of the Snare of the Enemy of Mankind, the more he found himſelf intangled, inſomuch that he found himſelf unable to pray for Divine Aſſiſtance againſt the Temptation; ſo that in an ill Hour he reſolved to yield to the Suggeſtions of Satan; but caſting about for an Opportunity to act what he deſigned, it came into his Head that the

beſt

beſt way to make an other Errand, was the feigning he had loſt his Meaſure; and towards the Evening of the following Day he went, when finding the Gentleman in his Chamber, who had better have been any where elſe, he made a plauſible Storie, whereupon he readily ſubmitted to a ſecond meaſuring; but whilſt he turned about ſhort, with a ſmall Hatchet he had concealed about him, ſtruck the Gentleman in the back part of the Head, that the Hatchet ſtuck in his Skull, and down he fell; this blow ſufficed not the wicked Wretch, for ſetting his Foot on his Back, and pulling out the Bloody Inſtrument of Death, he cut his Head in pieces; and having ſurely diſpatched him, he broke open and rifled his Desks of about Sixty Pounds; but the wicked Deed once perpetrated, though he locked the Door after him, and left the dead Body, his Conſcience repreſented to him many frightful and amazing Idea's, which put him into a melancholy Horror and Conſternation, that for two days the Murther remained undiſcovered, he could neither ſleep, reſt, nor eat.

Two days after the Murther, great Enquiry having been made for the Deceaſed

ceased among his Companions, they resolved to go to his Chamber, thinking he might be sick; but peeping at the Key-hole, and spying Blood on the Floor, it so much raised their suspicion, that with an Officer they forc'd their entrance, and found the woful Spectacle of the murthered Corps, upon which they consulted how it should happen; till one of them remembred he had told him, such a Taylor was to make him a Suit for to go into the Country: Whereupon they resolved to go and enquire of him what time he had seen him; but finding he had pack'd up and was gone, it bread a greater suspicion, and an Hue and Cry was Issued out in pursuit of the Murtherer.

Short had by this time quitted *Oxford*, and resolved for *London*; but before he got to *Shotover*, he found such a Tempest and Disorder in his Mind, that he was able to go no further, but sat down to muse a while, and at last found himself constrained by a Divine Hand to go back again; (so great is the Sin of Bloodshed in the Eyes of the Almighty) and a little on this side the Bridge he met the Hue and Cry; when being carried before a Magistrate, and confessing

the

the Fact, he was committed to Prison, and the following Assizes condemned to be hanged, and afterwards fixed on the Gibbet in Chains; but never perhaps so oppressed with the Horror of Guilt under the Agony of Death; and his Crime being of the deepest Die, he had more time than usual allowed him to repent, and many eminent Divines were recommended to him for the cure of his Soul, to whose Proposals at first he answered wildly, as if he had been in a great Distraction; but they earnestly beseeching God on his behalf, the great Preserver of Man, out of his never-failing mercy, heard their Prayers, and sent the Prisoner a more quiet Mind, when beginning to have a true sense of his miserable State, he we wept abundantly, casting himself on the Floor, and crying out for Mercy; yet in a manner, through the Horror of his Guilt, despairing often, fancying the murthered Party to appear before his Eyes in a bloody and threatning form, commanding him to appear before the Tribunal God to answer for what he had done.

He often called himself *Dog*, and all the vilest Names imaginable, alluding to the Words of the *Assyrian* King, *viz.*

Am

Am I a Dog, that I should do this great wickedness? *And yet,* says he, *I am that Dog that has done it.* Desiring those that came to visit him, to pray for the health of his Soul; and above all things to be warned by his Example; and this Verse of the Psalmist often run in his Head, *viz. O let the sorrowful sighing of the Prisoners come before thee, according to the greatness of thy power, preserve thou those that are appointed to die,* Psal. 70 12. *I am,* said he, *that poor Wretch appointed to die, tho very deservedly, to satisfie the Law of God and Man. O let my sorrowful Sighings come before thee; shut not out my Prayer with a Cloud from approaching thy Holy Hill: Let the brightnenss of thy Face shine upon thy dark and desolate Soul, and help me with the comfortable Beams of thy Goodness in this my great Distress.*

He would often express himself in this manner, desiring and begging with Tears to be forgiven by the Friends of the Deceased, saying, *He had been a very grievous Sinner, refusing to be reclaimed, and for that reason he believed God had given him over to the Temptation of Satan, who had prevailed upon his perverse Nature, representing to him, that if he could make himself Master of that Mony, he might live*

concealed

concealed in London *very happily: But,* ſaid he, *I found too late the bitterneſs of that Alluring Temptation, and hoped it would be a warning to others not to credit, but rather to fly from his Inticements.*

The Day of his Execution being come, he ſeemed very willing to die, ſaying, He found more comfort now than ever. And being conveyed about a Mile and an half on this ſide the City, where a Gibbet, a little out of the Road, was ſet up, he there exhorted the People to a ſpeedy and ſincere Repentance, ſtrictly to obſerve the Sabbath, and to ſo live, that they need not be afraid to die, which had he done, he had not come to this miſerable End. After which he prayed very fervently, and then giving the Sign, by lifting up his Hands, he was turned off, and being dead, his body was put into a Frame of Iron, and hung up on the Gibbet, where for ought I know, it remains to this day a miſerable Spectacle.

CHAP. V.

An Account of the Actions and Penitent End of Margaret Clark, *who received Sentence of Death at the Lent-Assizes holden at* Kingston *upon* Thames, Ann. 1679. *for firing her Masters House in* Southwark; *and was executed accordingly; with her admonition to Servants to avoid all such Temptations; with other Examples of the like nature.*

MARGARET was born of honest Parents and considerable Education, being recommended to her last Service by credible Persons, who could not doubtless conceive that so foolish a wickedness could enter into her mind; but in this we see how frail is Mortality, when God withdraws his restraining power and leaves us to our selves, as in the Misfortune of this poor Creature it most evidently appears; who, (for she scarcely knew what Reason) would have involved many Families in Ruin and Desolation, had not a timely Providence prevented it.

Not long after the breaking out of the Popish Plot, it so happened, that this

this Maid being a Servant to one Mr. *Delanoy* a Dyer in *Southwark*, going abroad met with some persons altogether unknown to her, who took acquaintance and desired to speak with her in private, who too easily yielding to their solicitations consented to drink with them; at which time, one of the Company pretending to be desperately in Love with her, prevailed upon her easie temper; and so in the conclusion of their discourse, they began to tamper about firing her Masters House; at which she seemed first to startle, but under promises of secrecy and love together with 2000 *l.* Reward when the business should be perfected, the fatal Project went on, and she unhappily to her repose, undertook to follow their directions.

This being plotted, and when the House was on a flame, a place appointed where she should meet them, *viz.* at the *Bear*-Tavern at the Bridge-Foot, taking the opportunity of the absence of the Family to perpetrate this wicked design; she let in one Mr. *Satterthwait*, who with such combustibles as he had, set it, as she said, on fire in three places; but, no doubt contrary to what the Incendiaries expected; for the Neighbours perceiving

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ceiving a great Smoak, came to enquire the reason; but receiving no satisfactory answer from *Margaret Clark*, who seemed in a great consternation, they entred the House and found a part of it on fire, which by their endeavours was soon extinguished; and grounding a suspition upon her words, she was secured; which wrought so far that she confessed the whole Intreague: and thereupon a Constable being had, they went to the *Bear*, the appointed place of meeting, and there found one *John Satterthwait* whom she charged to be of the company that had put her upon this exploit; but he denied that ever he had any conversation with her; yet upon her constantly affirming it before a Justice, they were both comitted to the *Marshal-seas*-Prison, where she declared that he often threatned her, if she persisted in her resolution of accusing him, shewing a great reluctancy for the Wickedness she had enterprised, which might, had it taken effect, been the Ruin of many hundred People; weeping often and confessing, that for her breaking the Sabbath and forgetting her Duty towards God, this Temptation had taken place: Advising all Servants to be wary

and

and trusty in their undertakings, and to discharge their Trusts faithfully and diligently, not as Eye-Servants, but doing it as to the Lord, who beheld as well their secret as publick Actions.

The Lent-Assizes for the County of *Surry*, being held at *Kingstone* upon *Thames*, she and her Fellow Prisoner were carried thither, and the Tryal came on before the Lord Chief Baron *Montague*, in which she behaved her self in great humility and wonderful expressions of sorrow; not denying the Fact, but earnestly desiring pardon of those she had offended, and also of God for so great an intended Wickedness. But there being no other Evidence but hers against *Satterthwait*, and he labouring to prove himself at another place the day she proved she first saw him, he was acquitted; but she found guilty of the Felony, as in that case the Statute provides; and received Sentence of Death accordingly, and in a sad and melancholy posture was carried to the Town-Prison; whole Rivers of Tears flowing from her Eyes, desiring those that were about her to pray for her; acknowledging she had been a great Sinner, giving her self up to Pride, Conceitedness and

too

too much fondness to Worldly things which made her neglect her Duty towards God, and that no doubt, had provoked him to suffer her to comply with this most wicked Temptation that had brought her to the misery that lay heavy upon her.

Many persons of considerable note visited her, and laid before her Eyes the hardiness of so great a Wickedness as she enterprised; and what a miserable desolation it might have made, had it taken effect, even to those unknown to her, that could not have done her any Injury; and God knows, where it might have stopped, considering the miserable Ruin the Fire, a few years before, had made. At this she sighed, and declared she had no design of Malice against any Person, but was meerly tempted by those Persons that came to her, in hopes of Advantage and Preferment, which they had promised her upon the succeeding of the Enterprise; though now she was exceeding glad that the Hand of Providence had stayed it; trembling to think how many she should have ruined and undone: Begging Forgiveness of her Master and Mistress, and of all whom it might possibly have damaged; blessing

God

God that ſhe had ſo much time as to repent, which perhaps others might have wanted, who might have been by a ſuddain ſurprize burnt in their Houſes, or killed by the fall of them. Deſiring all Servants to be more mindful of their Truſts, and not be deluded and drawn away to Folly and Wickedneſs by ſuch as laid ſnares for them, which was nothing but a Temptation of the Devil by his wicked Inſtruments to bring them to Ruin and Diſgrace. She often prayed and deſired the Prayers of others, confeſſing ſhe had given her ſelf up to looſe deſires, but if ſhe might eſcape this puniſhment, ſhe would labour to redeem the time and know her Duty better, ſeeming much troubled to be cut off ſo young.

Her Behaviour and Words at her Execution.

SHE continued much troubled till the day of Execution, when as ſhe was going into the Cart, ſhe ſaid, *This is a bleſſed day to me, God hath turned my great evil to my good: Oh! this is my Wedding day, I ſhall ſurely be married to my Saviour; O Lord, that ever I ſhould offend*

offend so good and gracious a God as thou art; O the Joys! I long to be at the place.

As soon as the Cart stood still under the Gallows, she looked up and said, *I am going now to the glory, to the glory which God hath prepared for me; for I believe in the Lord Jesus Christ, I cast my Soul in his Arms, Lord, I come unto thee.*

A Gentleman interrupted her, and said, *Margaret, What did induce you to this? speak the Truth now, and have a great care of speaking a Lye.* She answered and said, *John Satterthwait he's the Man, he's the Man. And it is all true, what I said of him all along. All that I said of* John Satterthwait *is all true. No Man but* John Satterthwait *kindled those Fires: the Lord forgive him, he's the man that brought me to this; I do forgive him from my heart.* A Gentleman said, *How long were you acquainted with him?* She said, *He came to me every day from Monday to Sabbath-day, and promised me two thousand pounds to let him in, to do that wicked Act in my Masters House.* Whereupon one said, *Did you think he would pay you that Mony?* She answered, *He bad me come to the* Fleece Tavern, *and Ask for the Number* Nine; *God forbid I should be*

guilty

guilty of a Lie, now I am going to Eternity, I desire all here present to take warning, and let my downfall here in this World be their rising to Glory. I wholly resign, and rest upon the Lord Jesus Christ. I desire all of you not to spend the Lord's Day idly and wickedly, as I have done; for it was Sabbath-breaking that was my first step to this wickedness: I once more beg of you all not to spend your time vainly, nor give way to wicked and profane thoughts: I freely forgive all the World, and all my Enemies. I earnestly beg of you all to spend your time to the Honour and Glory of God. O Lord receive my poor Soul.

Thus she continued sometimes speaking to the People, and sometimes speaking to God, in such kind of Ejaculations.

After the *Ordinary* had discharged his Duty and gone out of the Cart, she enquired of the Sheriff, whether Dr. *Martin* Minister of St. *Saviour* was amongst the Company? whereupon he was called, and a Lane being made through the great Croud of Horses, he came unto her: And she desiring him to pray with her, he after some short Discourse, applyed himself in manner following: To which she returned the Answers here truly

truly recited and annext; as will be attested both by the said Doctor, and many others that were Ear-witnesses of what passed, and took special Observation of her Words.

Dr. *Martin* said, *Margaret!* be wary, consider well what you say; there may be somewhat of reputation in continuing your Charge against Mr. *Satterthwait.* You having charged him, I perceive you are resolved to die in the Charge, that the World may not accuse you of a Lie. But believe me, it would be much for your advantage in a few moments, to tell Truth now, and acquit the Gentleman if he be innocent, and go not to the Judgment-seat of Christ with a Lie in your Mouth.

Margaret. *It is no Lie I tell; Jesus Christ is my Witness, that will be my Judge*, John Satterthwait *tempted me to this Fact for which I am to die.*

Dr. Martin. Margaret! Do you believe what you say, that Jesus Christ will be your Judge?

Margaret. *I do believe it, and know I shall shortly appear before him.*

Dr. Martin. And dare you say again to me what you said but now, that Mr. *John Satterthwait* was the Man that tempted

tempted you to this horrid Fact; and you believe you shall appear at the Judgment Seat of Christ, and give an account of what you have affirmed of him?

Margaret. *I know I shall this day appear before Christ, and I am accountable for no Sin in charging him, for my Charge against him is true, as I am a dying Woman.*

Dr. Martin. But may you not mistake the Man? Do you speak this to the best of your knowledge only, or positively and certainly without mistake?

Margaret. *Sir, I saw* John Satterthwait *every day of the Week before. I saw him on Monday, on Tuesday he perswaded me to consent, on Wednesday came to me, and also Thursday and Friday to confirm me in it, and on Saturday he was with me, and then resolved upon the firing my honoured Masters House on* Sunday; *and accordingly on* Sunday *in the Afternoon towards Evening I let him into my Masters House. Oh! why should I accuse a person that is not guilty? I must now forthwith appear before God; Oh my sins! I desire my worthy Master to forgive me.*

Dr. Martin. I do assure you *Margaret*, your Master and Mistress have forgiven you; and *Margaret*, here is *Ar-*

thur Adams, which was one of the Witnesses against you.

Margaret. *I freely forgive him and all men, and desire him and all men to forgive me, for God hath forgiven me.*

Dr. Martin. What assurance hast thou of God's Forgiveness?

Margaret. *I know in whom I have believed; I had great Joys from the Lord, since Sentence passed upon me; blessed be God that ever I came into a Prison.*

Doctor *Martin* speaking to the Two Men that suffer'd with her, said; Gentlemen, you that suffer with this poor Maid; I wish I could see that concernedness and affection in you; I would be glad to hear you express your selves after this manner: Pray let us know whether it will be well with you.

They answered, *Sir, it is well, we have no doubt.*

Doctor *Martin. Margaret*, ask that Man at your right hand how it is with him, whether he feels any of those Comforts and Joys you speak of.

Margaret turning to Mr. *Selby*, said, *How is it with you? look up to Jesus Christ.* He answered, *It is well.*

Doctor *Martin*, I wish you may say so an hour hence.

Margaret.

Margaret. *O Lord Jesus, receive my poor Soul; into thy Arms I commend my Spirit: Oh! the transcendent Joys; I am am not able to express the Joys I have had since I have been condemned.*

Then *Dr. Martin* prayed with them most excellently and affectionately; after which she continued crying out; *Oh the Glory! Oh the Glory!* till the Executioner was going to pin the Hood down over her Face, she said, *Ay, come as soon as you will, I care not how soon*; but he not presently doing it, she spake again to the People, and said, *I humbly thank all the People of God, all Good People for their Prayers to God for me: And*, said she, *I have given an account in a Writing, which I hope will satisfie the World; for I take God to witness, that all that I have written in that Paper is all true: O Lord thou knowest I would not lie, I am coming to thee!* Upon which the Under-Sheriff and Officers made enquiry for it, which was quickly carried down to the High Sheriff, who was so affected, that his Worship was pleased earnestly to desire a Copy thereof before the same was printed. But the Original is delivered into his Worships Hands, as aforesaid, and a true Copy thereof is here be-

fore Printed: The Minister, who is Ordinary, being present, did justifie to the Sheriff, Sir *Robert Hatton* Knight, and many other worthy Persons there present, that he had read it before in Prison, when she desired him to subscribe, that it might not be questioned whether it was hers after her Death or no.

When the Executioner was pulling down her Hood, to do his last Office, she put it up her self again, and said, *Gentlemen, I have one thing more to say, I have seen a Paper that* John Satterthwait *hath put out in his Vindication.*

Dr. *Martin.* Ah! *Margaret,* have you read that Vindication?

Margaret. *Yes Sir, Mr.* Cole *read it to me.*

Dr. *Martin.* Mr. *Cole,* did you read it to her?

Dr. *Martin.* Well, what say you to it *Margaret?*

Margaret. *It is false, it is false, he hath added another sin to this great wickedness: I wish I may be the last that he may ruine in this World. I testifie before you all, now I am going to Eternity, That he is the very Man, and that that Paper is a wicked and false Paper.*

And

And so her Hood being put down again, just as the Cart was drawing away, the last Words she was heard to pronounce were, *Come, Lord Jesus, receive me.*

Thus have we given the World a faithful Account of this poor Wretches Crime and Behaviour, and what she declared and persisted in to the Last.

I the rather have mentioned this remarkable Instance of *Margaret Clark*, because, as if the Devil had inspired Servants to this Mischief, no less than two have been executed at *Tyburn* for the like Fact, *viz.* One for firing the House of Mr. *Benjamin Peak* near *Moor Fields*, intending, as it is supposed, to burn her Master in it, who then lay sick in his Bed; and it had taken effect, had it not been prevented by a Country Girl newly come to Service there.

The other was a Maid Servant living with one Mr. *Lucas*, keeping an Oyl-Shop on *Snow-Hill*. This Maid confessed a Porter had incited her to do it, on purpose to Rob the House; but tho' she died for it, he was not discovered. And a little before three others were suspected for firing three several Houses,

one in *New-gate-street*, another in *Paul's* Church-yard, and a third in *Fetter-Lane*. But let this be a Warning to prevent such Temptations.

CHAP. VI.

An Account of the wicked Life and extraordinary penitent End of Henry Parker *a Graver, who was executed at* Tyburn *as a Traytor, for counterfeiting Guinea's,* Anno 1689. &c. *with all the Circumstances that attended his Actions, and unhappy end,* &c.

THis Mr. *Parker* was by his proper Profession a Watch-Graver, and dealt likewise in Watches, being accounted the most ingenious of the Trade, insomuch that he lived very plentifully; but the Devil, who is ever at hand to pry into the Inclinations of Men, perceiving him of a Covetous Temper, laid a Gilded Bait of that Nature before him; so that one day meeting accidentally with a Friend, as he then thought him, and going to the Tavern, after some Discourse, he pull'd out several mill'd Shillings, telling him, he was excellent at

Graving

Graving, and that a Project had newly come into his Head, if he would assist him to Midwife it into the World, whereby they might get an Estate in a short time. This he took as a Complement at first, not thinking him in earnest; but pressing it further, he told him, That if he could take out the C C's between the Cross Bars that stood in this manner ⁜, and put in Scepters, he could so artificially gild the Shillings, that they should pass for Guineas. At this he at first bogled, laying the Danger of it before him, and since wished he had ever kept to that Resolution; but in the end complied, and from that proceeded to Coining False Guineas; and doubting to put any quantity away in Town for fear of a Discovery, he and his Accomplices went to Fairs and Markets in the Country, and changed them away to Farmers, Graziers, and the like, for the good Mony they had taken, upon the account of the Lightness of Carriage, giving out they were Merchants Factors; and being where they were to buy Cloaths, Stuff, &c. they could as well lay out the Silver.

This Trade they drove many years living to the height of Luxury and Debauchery

bauchery, cheating the poor People of abundance of Mony; and ever when they had got any notable Sum, they hasted to Town, lurking about *Salisbury-Court*, *White Friers*, and other places, till the Noise was over: But a Hanger-on, who had been employed to put away this Treasonable Coin, taking some disgust for not being supplied according to his Profuseness, or coming in for so large a Snack as he desired, discovered the Knot or Gang; where, upon more timely notice, divers fled; but this unfortunate Person was surprized at his Lodging in *Fleetstreet*, and some of the Guinea's and other Materials being taken about him, or in his Lodging, he was committed to *Newgate*, and the next Sessions at the *Old Bayly* 1679. the plain matter of Fact being made out against him, he was sentenced, as in cases of Treason; and being returned to *Newgate*, the Approach of Death and Judgment to come, made all his Sins come fresh into his Memory, so that his Conscience being awakened, and the Horror of many sins turning their Points against his Soul, he cried out in bitter Agonies, *He was lost and undone for ever, unless God's mercy pull'd him as a Brand out of*

the

the consuming Fire of his Wrath and Indignation. Imploring the Prayers of those that came to visit him, and often repeating, *viz. Oh the precious time that I have squandred away upon Trifles and Vanities, upon my Lusts and Pleasures, which I now want to make my Peace with God, and perchance my eternal Life!* Several Divines came to visit him, and give him Spiritual Consolation; he earnestly demanded what they thought of the Estate of his poor Immortal Soul, and if there was any probability, that God, whom he had so infinitely offended, in committing almost, if not all known Sins, Murther excepted, would now in his last Extremity have any mercy upon him, pouring Flouds of Tears, and desiring to be broken under his hand; yet complaining of the hardness of his Heart, which by an habit of sinning, would not conform to his Willingness in a true and sincere Repentance, but that he found a lumpish Heaviness in himself; and he experienced it now not so easie to repent as he had supposed, when he put far away the Evil Day, and supposed a Death-bed, or a very late Repentance might serve the turn; and wished all might be mindful of this, being the chiefest Policy by

which the Devil has so deluded and destroyed the Souls of Men.

Upon the Sunday after Condemnation, he heard the Sermon with great Devotion, Tears being seen to trickle down his Eyes, and his Hands frequently lift up to Heaven, he said, *Lord have mercy upon me a Sinner for the sake of my dear Redeemer, who shed his Blood to save Sinners, of whom I am chief.* He kept time in the Prayers very devoutly; and being visited on *Monday* in the Hold, he declared, he found some beams of Joy shot into his Soul, that had wonderfully refreshed him; and he appeared very desirous to take the Holy Sacrament, but none being free to communicate with him, he found not an opportunity at that time, to which a Divine then present, replied, That if with a sincere Repentance and Abhorrence of Sin from the bottom of his Soul, he laid hold by Faith on Christ's Death and Passion, as an Oblation satisfactorily offered for the Sins of Mankind, and did spiritually receive it by a steadfast Faith and willingness, though without a power to participate the Elements as not being communicated to him; that he need not despair, but that God would accept

accept the ſincere Intentions of the Heart for the Deed: Laying before him the Caſe of *Abraham*, in offering up his Son *Iſaac*, and the like Conſolations out of Holy Scripture; and then proceeded to pray with him, and for the confirming and ſtrengthening his Faith, that in the Bloud of the bleſſed Jeſus his Sins might be waſhed away, and that through the Grace of God his Repentance might be ſuch as by the Merits and Mediation of his bleſſed Saviour might intitle him to an Inheritance of Eternal Life; and that he might make Earthly Miſeries, Troubles and a thouſands Cares that beſet us, Songs of Joy and Triumph and Pleaſures, not for a time, but for ever more.

From this he gathered Conſolation and fell immediately to Prayers very fervently, bleſſing God that he had given a timely ſight of his Sins, intreating him to give him a ſincere Repentance, and take away the bitterneſs of Death: And ſo continued ſteadfaſt till the Wedneſday following, when early in the Morning one came to him, that had laboured for his Reprieve or Pardon, and told him ſadly, that neither could be obtained; I care not, ſaid the penitent Priſoner,

ſoner, if I can but obtain a Pardon of God for my great and manyfold Sins, that is all I deſire; O let me have but an Intereſt in Chriſt, and I will gladly ſpurn this Life and all the Glories of the World to mount up to the Manſion, he is gone before to prepare for poor Sinners: I find now more Joy and Comfort than ever; therefore my laſt Requeſt is, That you would go and comfort my Relations, and deſire them from me ſpeedily to repent; that though we part here in ſorrow, we may meet hereafter in joy; wiſhing he had wherewith to ſatisfie thoſe he had injured.

The Morning he went to Execution with divers others condemned for ſundry Crimes, he incouraged his Fellow Priſoners, exhorting them to lift up their Hearts to God, whither he hoped they were going; and one time or other they muſt have died, and happy it was, that it was not by a ſuddain Death, but that they had had time and ſpace to repent.

At *Tyburn* he warned all to ſincere Repentance, and to beware of the ſnares of Satan, that he many ways laid for them, though ſometimes turned to the Advantage to thoſe he betrayed, by giving

giving them a sight of their Sin through the fear of Punishment; and that bringing them to timely Repentance to the saving their Souls, which benefit he trusted in God's infinite Mercy, he should soon reap.

He then prayed frequently, forgiving all the World as he desired to be forgiven, which he ended, saying, *Into thy hands Lord Jesus I commend my Spirit*, and then the Cart drew away.

CHAP. VII.

An Account of the wicked Life and pious End of John Marketman *a Ministers Son, who was executed at* Westham *in the County of* Essex, *on the* 17th *of* April, 1680. *for murdering his Wife; in which is represented a Mirror of true Penitence, considering his former evil courses, worthy the perusal of all.*

JOHN *Marketman* was Son to Mr. *Marketman* Vicar of *Westham* in the County of *Essex*, and brought up during his Fathers life time in very liberal Education, and was put out to learn the Art of Chirurgery; but falling into bad

bad Company proceeded to a great degree in Debauchery, especially after his Fathers Death, and his being left to his own disposal; in the end he married a Wife who had formerly been kept by one Mr. *Bonal*, and had familiarity with him during her Wedlock, which so incensed *Marketman*, that in a drunken fit he killed her by several stabs with a Knife; which being tried, *Anno*, 1680. at the Lent-Assizes held at *Chelmsford*, convicted and sentenced for wilful Murder: at his own Request he was brought to *Westham* and executed on a Gibbet over against his own House; a clearer Demonstration of which we find in his penitent Speech a little before his Execution, *viz.*

Good People,

I Am brought hither to suffer death which God of his great Wisdom and Justice has thought fit to send upon me for the many sins I have committed against his Divine Majesty; but particularly this last crying sin of murder; and had not God been merciful to me, I had not now been here; for the same weapon that ended her life had ended mine. Yet God of his infinite mercy not only to me, but to you has brought

brought me hither to die this infamous death, as a warning for you to shun those evil Courses by me taken; and to bring you to a timely Repentance, lest ye also perish. My life indeed, has been very sinful, by reason I departed from God in my youth and disobeyed my Parents, not shewing them that Reverence I ought to have done, for which sin I think God has justly punished me in making me dye childless; for sure it is, that if long life be a promise to those that honour their Parents, it should cause Children to take care how they do the contrary.

This sin caused me to run into a great many others, as neglecting the Church, which I could not do whilst my Father lived; but upon his death I rarely frequented the publick Worship of God, but rather chose to spend my time in the Ale-house, and that brought me into evil Company, and so to Drunkenness, which getting an habit, made me a professed Enemy to God, and give my self over to Swearing and Cursing in my ordinary discourse, adding to it Lying, and so from one sin to another till I arrived at the height of committing Murder, immanably destroying the Wife of my bosom, for which I am about to suffer the shameful Death; And I believe for committing

mitting those former sins God suffered me to fall into this last, as a means to draw me to himself; and when all these judgments he had sent down on me before, as Sickness, Poverty and the like, would not awaken me, he caused me like Manasseh *to repent in Chains; even this made me to bless God for his infinite goodness and mercy to so vile and wretched a sinner as my self, in giving me time to repent; when I was so unmerciful as not to give my poor Wife a moment; but hath not hardned my heart: but I bless his holy Name, he hath given me grace to repent. I can now say, I formerly loved to commit sin, but now I hate the very thoughts of it; nay, truly I think, I could not commit a sin to gain a Kingdom, and would chuse rather to perish than do any thing to offend God, who sent his only Son to be a Ransom for poor Mankind. That God which hath promised mercy to all that unfeignedly repent, I hope will have mercy upon me; though I have been the greatest of Sinners, yet his mercy is far above my sins. The Blood of Christ is of sufficient Vertue to wash away that Blood-guiltiness from my poor Soul; and though my Sins are innumeral, my Trust is in the innumerable mercies of God, that he will blot out all my Transgressions and*

receive

receive my Soul unto his Everlasting Kingdom.

Now therefore, Good People, as I have been an instrument of evil, so I desire by my ill Example of living to be an instrument of good to you at my death; therefore I beg, as you tender your immortal Souls, that you take heed of sin, especially the beginnings of it; you will find that if once you habituate your selves to the committing of Sin, it will be a very hard matter to root it out; it must cost you many a tear and much bitterness in crucifying your darling Sins; which trouble and expence might be saved, if you would be careful to resist the first Temptation, which must be done by frequent Prayers and Supplications to God. Beware of those great Sins, which my poor Soul was so near being shipwreck'd upon, especially that of neglecting the Church; for truly I could never find, after I left going to Church, that any thing I took in hand prospered, but Gods Judgments followed; for the Sunday before this murder happened, I by the instigation of my Wife, went to steal a couple of Conies, which I effected; but God was so just as to let it be the last meal that ever we eat together.

It is not neither enough for People to go thither, as many do through ostentation, but it must be with a hearty Zeal and Reverence to God, otherwise you commit greater sin than if you abstained from going. The other great sin is Drunkenness; how fatal this hath been to me, your Lives are witnesses, by the suddain death of my dear Wife, which I could never have procured, had I been sober. Truly, I believe, there is no Sin that the Devil tempts a man to when he is sober, but when drunk he will commit it. Another great sin is that of Uncleanness, of which I was guilty even to Adultery and Fornication, nay to commit secret acts of folly by my self; the very lusting after a Woman is Adultery in the heart. The only means to avoid these Sins is by prayer and fasting and shunning all wanton Company. I never attempted to destroy my Wife, when I was sober; and truly the day before I did attempt to make away with her by poisoning a Nosegay of Flowers, but my Heart relented and made me discover it to her.

One thing is very remarkable; for the day that I did the bloody Fact, I went in the Morning to let one Blood; but upon twice making Incision, no Blood would come;

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at which time my Wife coming in, persuaded her to let me try once more, and then I perfected it, not knowing known to have missed at any time before. After this I stayed so long till I was drunk, and my Wife, in a fatal hour, got me home, and locked me in the Chamber, where for some time I lay upon the Bed; but the Devil prevailing, incited me to Revenge; when breaking open the Door, and finding where she was, with a Knife I stabb'd her in four several places, and not one of them bled outwaraly, yet she presently died.

And certainly this was a presage that God would not have had me shed innocent Blood, nor had I done it, had I been sober.

I have one sin more to lay before you, and that is my Pride and Haughtiness of Spirit, hating all manner of good Counsel or Reproof, making my Wife subject to me, yet not regarding my own Duty to herward, which had I taken care to have performed, we had lived more comfortably, and the unhappy ends of both had been prevented.

I have also been guilty of rash censuring of People of their Lives and Deaths, marking out untimely ends and Damnation for their Lot; and God has been just in bringing the former upon me, though I hope the latter may be escaped, through the merits of my dear Saviour.

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The Person that is looked upon to be the Causer of this mischief, I would not have you vilifie him, but pity him, and advise him to beware of sin.

He having thus far proceeded in matter of Fact, as touching himself and others, advising the People to give Mr. *Hollingsworth* Thanks for the Care he had over him for the Good of his Soul, and the pious Endeavours of those he sent to visit him. And then turned to a Consideration of Sacred things, confessing the Corruption of his own Nature, which had occasioned him to sin against God, saying, *Behold I was born in iniquity, and in sin hath my mother conceived me*, Psal. 15. and many the like; conjuring those that heard him to beware of the deceitfulness and corruption of their Hearts, since, as we find it in St. *Matthew*, Mat. 15. 19. *Out of the heart cometh evil thoughts, murthers, adulteries, fornication, thefts, false testimonies, slanders:* Declaring his Conscience had tried the Truth of those Scriptures, and witnessed, that he sinned against a glorious and just God, who had offer'd him manifold Graces for the rescuing him from sin; but he had still put them off, and shut his

Heart

Heart against them, departing from God; and that his whole Life had been but a sinful Scene of Tragedies, in breaking all God's Commandments; and instead of one God, he had acknowledged none, but set up Idols of his Lusts, and fell down before them, and blasphemed God's Holy Name, breaking the Sabbath, committing grievous sins upon that very day, and dishonoured his Parents, which he believed had been the occasion of shortning his days. And as to the next Commandment, he had shed Blood, though it is expressly said, *The blood-thirsty and deceitful man shall not live out half his days.* That he had committed Adultery in his Heart, the Breach of another Commandment, and therefore God might justly exclude him the Kingdom of Heaven, if his mercy was not greater than his Justice. He confessed, as to the Commandment, *Thou shalt not steal*, that he had wrongfully taken, and violently detained that which belonged not to him; and therefore had just Cause to believe, that God hindred the increase of what he honestly got. He confessed, as to the next Commandment, that he had witnessed what he never knew, back-biting, slandering, and speaking Evil of many

of

of his Neighbours. And as for the Tenth, where it is said, *Thou shalt not covet*, he owned he had desired other men's Goods; nay, had been so vain and wicked, as to wish himself in a damned State, so he could command things above the Power of Human Nature, and all to work his Revenge, or to be accounted happy. And thus, says he, did I renounce my God, by breaking all his Commandments, for the least of which he might justly have thrown me down to Hell: But with the Lord there is mercy.

Upon this he made a pause, and fell to meditate upon the excellency of the blessed Communion, and then proceeded thus:

Let us search and try our ways, and turn again to the Lord. Let us lift up our Hearts with our Hands unto God in the Heavens. I have transgressed and rebelled, and thou hast not pardoned; thou hast covered with anger and persecuted, thou hast slain and not pitied. O cover not thy self, but let my Prayer pass through; I have sinned, and what shall I do unto thee, O thou preserver of Man? Thou hast set me as a mark against thee, so that I am as a burthen to my self. O pardon my Transgressions

greſſions, and take away mine Iniquities; for now I ſleep in the duſt; and thou ſhalt ſeek me in the morning, but I ſhall not be found. And ſo proceeded to other Texts ſuitable to his purpoſe, and inſiſted mainly upon this, *viz. Deliver me from blood-guiltineſs, O God of my Salvation, and my Tongue ſhall ſing aloud of thy Righteouſneſs. The Sacrifice of God is a broken Spirit, a broken and a contrite heart, O God, thou wilt not deſpiſe.*

Then he proceeded in this manner by way of Prayer.

O Eternal and ever-living God, who firſt breatheſt into Man the breath of Life; and when thou takeſt away that, he dies, and is turned into Duſt: Look with compaſſion on me thy poor Creature, who now am drawing near the Gates of Death, which is infinitely more terrible than the Bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knoweſt all things. The Sins which thou haſt ſet before me fill me with Horror, of which I have been formerly careleſs and forgetful, and to what a mountanous heap muſt the minuteſt provocations of ſo many years arise?

arise? How long shall one so ungodly stand in thy Judgmrnt, or such a Sinner in the Congregation of the Righteous? And to add yet more, my very Repentance I fear, would not abide the Trial; my freqent Relapses have hitherto sufficiently witnessed the unsincerity of my past Resolutions, and then O Lord, what can secure me; seeing, that the present dislike of my sins is not the cause, but rather the amazing effect of my danger of any real change? O Lord, I know thou art not mocked, nor wilt accept of any thing that is not perfect and sincere. O Lord when I consider this, fearfulness and trembling come upon me, and an horrible Dread overwhelmeth me; my Flesh trembleth for fear of thee, and my Heart is wounded within me: But, O Lord, one Depth calleth upon another, the Depth of my Misery upon the Depth of thy Mercy. Lord save me, or I perish eternally. O thou that willest not that any should be lost, but that all should come unto thee by Repentance, bring me, I beseech thee, though late, to a sincere one, such as thou wilt accept. Create in me, O God, a clean Heart, and renew a right Spirit within me. Lord, a thousand years with thee is but

as

as one day. O let thy mighty Spirit work in me now in my last day whatever thou seest wanting; fit it for thy mercy and acceptation; deliver me from blood-guiltiness O God, from malice, envy, and from the Follies of Lust, and the violence of Passion. Give me a perfect and an entire hatred of all my sins, and enable me to present thee with the Sacrifice of a broken and contrite Heart; that by this I may be made capable of that Atonement, which thy dear Son hath by the most excellent Oblation of himself, made for all repenting Sinners: He is the Propitiation for our sins; he was bruised for our Iniquities, and wounded for our Transgressions, the Chastisement of our Peace was on him. O heal me by his Stripes, and let the Cry of his Blood drown the Clamour of my Sins. I am indeed a Child of Wrath, but he is the Son of thy Love; for his sake spare me, O Lord, O spare the Creature whom he hath redeemed with his most precious Blood, and be not angry with me for ever. In his Wounds, O Lord, I take Sanctuary: Let not thy Vengeance pursue me to this City of Refuge; my Soul hangeth upon him. O let me not perish with a

Saviour in my Arms! By his Agony and Bloody Sweat, by his Cross and Passion, by all that he did and suffered for Sinners, good Lord deliver me from the Wages of my Sins, from thy Wrath and everlasting Damnation. In the time of my Tribulation, in the hour of Death, and in the day of Judgment, hear me, hear me O Lord, and do not now repay my former neglects of thy Calls in refusing to answer me in the time of my need. Lord, there is but a step between me and Death. Lord, let not my sin go down upon thy Wrath, but seal my Pardon before I go hence and be no more seen, for thy loving kindness is better than Life. O let me but have that in exchange, and I shall gladly lay down this mortal Life. Lord, thou knowest all my Desires, and my groaning is not hid from thee: Deal thou with me, O Lord, according to thy Name, for pleasant is thy Mercy. O take away the Sting of Death, and the Guilt of Sin, and then I'll walk through the valley of the shadow of Death, and fear no Evil; I will lay me down in Peace, and Lord, when I am awaked, let me be satisfied with thy Presence. In thy Glory grant this, merciful God, for his sake, who is

both

both the Redeemer and Mediator of Sinners, even Jesus Christ. O Lord, of whom may I seek for succour but of thee, who for my sins art justly displeased; yet O Lord God most holy, O Lord most mighty, O holy and most merciful Father, deliver me not into the Hands of eternal Death. Thou knoweſt, O Lord, the Secrets of my Heart, shut not up thy merciful Ears to my Prayers, but hear me, O Lord, most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer me not at my last hour, for any pains of Death, to fall from thee. Father I have sinned against Heaven and before thee, and am not worthy to be called thy Son; yet, O Lord, do not thou cast me off, nor let the Bowels of thy Compassion fail towards me: Have thou the Compassion of a Father, and even as a Father pitieth his Children, so be thou merciful unto me. Lord, when the Prince of this World cometh, let him have nothing in me; but as he accuseth, do thou absolve; he laies many and grievous things to my Charge, which he can too well prove. I have nothing to say for my self, do thou answer for me O Lord my God O Lord, I am cloathed

with filthy Garments, and Satan ſtands at my right hand to reſiſt me; be thou pleaſed now to rebuke him, and pluck me as a Brand out of the Fire. O cauſe mine Iniquities to paſs from me, and cloath me with the Righteouſneſs of thy Son. Behold, O Lord, the Devil is coming towards me with great Wrath, becauſe he hath but a ſhort time. O ſave and deliver me, leſt he devour my Soul like a Lion, and tear it in pieces whilſt there is none to deliver it. Lord, the ſnares of Death compaſs me round about. O let not the pains of Hell alſo take hold upon me; but though I find trouble and heavineſs upon me, yet Lord I beſeech thee, deliver my Soul. O dear Jeſus, thou that haſt purchaſed me with the price of thy precious Blood, challenge now thy purchaſe, and let not the Malice of the Devil pluck me out of thy Hands. O bleſſed Jeſus, thou that humbleſt thy ſelf to the Death of the Croſs for me, let thy Death ſweeten the bitterneſs of mine; thou art the Reſurrection and Life of thoſe that believe in thee; and he that believeth, though he were dead, yet ſhall he live; Lord I believe, help thou my unbelief: My Fleſh and my Heart faileth, but God

is

is the ſtrength of my Heart, and my Portion for ever. I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I earneſtly groan, deſiring to put off this my Tabernacle of Fleſh. O be pleaſed to receive me into everlaſting Habitations. O bleſſed Jeſus, who haſt loved me, and waſhed me from my ſins in thine own Blood, receive my Soul; into thine hands I commend my Spirit, for thou haſt redeemed me, O Lord thou God of Truth. Come Lord Jeſus, come quickly.

Upon theſe his laſt Words, giving the Sign with his hand, he was turned off, and ſeparated from this Life, in hopes of immortal Glory.

The People that before had deteſted his ways, now could not refrain weeping at his penitent end; and the Body being cut down was decently interred, a great number of Perſons being at his Funeral.

The Morning the Execution was, Mr. *Hollingſworth* the Miniſter of the Pariſh preached a Sermon upon theſe words, 2 Cor. 7. 9. *Now I rejoyce, not that ye were made ſorry; but that ye ſorrowed to Repentance.* From whence he ſhewed

them the danger of yielding to sin, and the necessity of a speedy Repentance; that we ought not to put off or delay our coming to God, but seek him whilst he may be found; and to grieve the Holy Spirit lest he withdraw, and Satan enter to destroy. At this Sermon *Marketman* was present, whereupon amongst other things, he addressed to the People in these words, You see here a sad instance of Sin and Rebellion against God; and in a word, a sad consequence of a common neglect of Gods Ordinances; for this poor Creature hath told me himself and many others, that when he slighted God in his publick Worship, he fell into greater and greater sins, till he was grown so bold, as to meditate Murder in his Thoughts. Oh may he be a warning to all you, that either neglect the Ordinances of God out of a careless and sloathful Spirit, or else out of a principle of Contempt and Scorn! &c.

The Substance of a Copy of a Letter sent by *Marketman* to *Bonal* the person that occasioned his Jealousie.

SIR,

THat in some part you are guilty of this sad accident you cannot deny, if you consider seriously your Actions: In first deluding a young Creature to the unclean sin of Fornication, under the feigned promise of Marriage which you never intended to perfom; for had you been real, you could not so basely have deserted her after she had yielded to your desires, which without doubt drew on her all these miseries she suffered. You thought you had not ruined her enough in committing that single Sin, but she must continue in the satisfaction of your Lust; till you was forced to marry another, whom God was pleased to take away by a death suitable to the Crime she had committed with you; which example one might have thought sufficient to retard her from any further concurrence with you: And so you continued till Poverty constrained you to marry for mony; how could you expect a Blessing upon this Marriage? when your chief aim was only mony to support the Pride of another you

kept in your house to satisfie your Lust, under pretence of Love. This must bring a Scandal on her, when you had married another; for what but ill could be imagined? which was afterward confirmed by your often visiting her, when she removed to the fatal place where I was insnared with her Beauty; yet I never used those unlawful means you had done in deluding her to sin, but to enjoy her by lawful marriage, which I had not done but by her promise, that she would altogether renounce your company in publick and private, and forbidding her no other, and this was reasonable, considering I was not ignorant of what had passed between you; and the misery that must consequently succeed, if she ever committed the like again. That she was false to me in my absence I can easily prove, by her entertaining you in her Company a whole Night, and your often meeting at places designed on purpose when I came home. I will not be so positive as to say, she was with Child by you the first time; but truly, when I consider all the Circumstances of it, I have but too just reason to suspect it. Had she been with Child by me, she could not have been so easily deluded by you; besides, she would have been more careful of her Burthen, endeavouring

to

to have brought it forth, which was the means to take away all manner of Reproach; and further, she corresponded with you after my return home, perswading you to prosecute the Law against me, as you confessed, thereby to force me to consent you should have her company. This I suppose was plotted in my absence, as appears by her borrowing mony of you in London, *of which I knew not till I was arrested; also the laying claim to my Goods; so that must resign her to you, or be reduced unto a condition of poverty and misery. But that which proved most fatal, was the Friday nights work, when by her instigation I was beat out of the house, and she entertained in your company the whole night, since which I never had an hours content.*

Now consider, see what an high act of Injustice you have committed in robbing her of her Innocency, and setting her in a course of the horridest wickedness, no less than Lust and Perjury together; next in robbing her Credit, making her a Reproach among all honest persons; besides the depriving her of all the happyness of Life, arising from mutual kindnesses between Man and Wife; instead of love it brought us to a lothing of one another, from whence followed this barbarous Murder.

As for the injury you have done me, I freely from my heart forgive you; begging God to give you Grace that you may unfeignedly repent of all your sins, that God may have Mercy upon your Soul.

Your sorrowful Servant

J. Marketman.

POSTSCRIPT.

I desire you to see me at Stratford *before I dye; in the mean time I beg your Prayers for me.*

CHAP. VIII.

An Account of the Life, Actions and extraordinary penitent Death of Mr. William Bottler, *who was executed near* Chelmsford *in* Essex *for the Murder of Captain* Wade, *killed by one* Parsons *in a Duel; together with the Circumstances that attended this Matter, and his last dying Speech, &c.*

TO prevent rash and fiery Spirits, from the Ruin that their unadvised

Anger

Anger frequently overwhelms them with and brings them to a ſight of their Folly when too late; It will be neceſſary amongſt other Examples to inſert one of Duelling kind, which proved fatal to this unhappy Gentleman through anothers Raſhneſs; and we hope may be a warning to deter others from intermedling with ſuch buſineſs.

This Mr. *Bottler* was a Gentleman of good Extract, born in *Northamptonſhire*, and for his better Accompliſhment, betook himſelf to travel with a Perſon of Quality, and ſignalized himſelf at the Battel at *Seneff*; but the perſon he went over with being killed, he returned to *England*, and coming to *London* unhappyly became acquainted with one *Parſons* a kind of a Town-Bully, who drew him down with him to *Biſhops-Strafford* under pretence of viſiting one Mrs. *Ainſworth*; but by the way told him he had a quarrel with one Captain *Wade* near that place, for thruſting him out of his Houſe and calling him Highway-man, and reſolving to have ſatisfaction or fight him; if the Captain agreed to fight with Seconds, he muſt intreat him to ſtand by him; but this Gentleman not only refuſed it, but deſired he might be im-

imployed in the good Office of accommodating the Matter, and accordingly went to the Captain's House, and knowing him, began to treat on the Matter, but not being able to prevail, took his leave of the Captain, who finding out *Parsons* in the Meadow, they fought; and as *Parsons* afterward told him, the Captains Sword being broke, he wrenched his Hand behind him, and bid him ask his Life, which refusing, he sheathed his Sword in his Bosom and left him dead: But Mr. *Bottler* being taken at *London* with the Hue and Cry, and *Parsons* escaping, upon the Evidence that he called out the murdered Gentleman and other cogent circumstances, he was found guilty at the Assizes holden at *Chelmsford* for the County of *Essex* on the 26*st* of *July*, ... behaving himself very modestly at his Tryal, protesting his Innocency, as to his being present at the Fight, or that he ever saw a Sword drawn, nor knew of it till *Parsons* came riding by, cryed, *He is fallen*; and that afterward, he avoided his company what he could: and this he stood in to the last Moment of his Life: However being condemned, he found a necessity to prepare for Eternity, which he delayed not, but did it

it with the most vehement marks of true and sincere Repentance, having a longer space allowed him than usual.

He would not in this juncture spend his time in vain, but did it in Prayer, Meditation, conversing with Divines and reading the sacred Scripture: And being truly broken under a sense of his former sins, he wrote the following Passages and left them behind, being highly worthy the perusal of all Mankind that is desirous of Saving Grace and of Eternal Life, being the Inductions of true Penitents.

Oh (says he) Most dreadful God for the Passion of thy dear Son accept of thy returning Prodigal, prostrating himself before thee; I have fallen from thee by mine Iniquities, and am by Nature the Son of Death, and a thousand times more the Child of Hell by my wicked practices, but of thine Infinite Grace thou hast promised Mercy to me in Christ, if I will turn to thee with all my Heart; therefore upon the Call of thy Gospel, I now come in throwing down my rebellious Weapons, I submit my self to thy Mercy; and because as thou requirest, as the Condition of

my

my peace with thee, that I ſhould put away my Idols and be at defiance with all thine Enemies, whom I acknowledge I have wickedly ſided with againſt thee; I do here from the bottom of my heart renounce them all, firmly covenanting with thee not to allow my ſelf in any known ſin, but conſcientiouſly uſe all means thou haſt preſcribed for the death and utter deſtruction of my Corruptions; and whereas I have formerly inordinately let out my Affections upon the World, I do here reſign my Heart to thee that madeſt it, humbly proteſting before thy glorious Majeſty that this is the firm Reſolution of my Heart, and that I unfeignedly deſire thy Grace, that when thou ſhalt call me thereunto, I may practiſe this my Reſolution to forſake all that is dear to me in the World, rather than turn from thee to the ways of ſin; and that I may watch againſt all its Temptations, grant me thy Aſſiſtance by which I reſolve never to yield my ſelf a Servant; and becauſe my own Righteouſneſs is but as filthy Rags, I renounce all confidence therein acknowledging that I am of my ſelf a hopeleſs, helpleſs and undone Creature without thy Righteouſneſs and Strength:

And

And forasmuch as thou hast of thy boundless Mercy offered, through Jesus Christ my Lord, to receive me, if I would accept of thee, I here call Heaven and Earth to Record this day, that I do solemnly avouch thee for the Lord my God, and with all possible Veneration, bowing the neck of my Soul under the feet of thy sacred Majesty, I do here take thee, the Lord Jehovah, Father, Son, and Holy Ghost, for my Portion and chief Good, and do give up my self Body and Soul for thy service, vowing to serve thee in holiness and righteousness all the days of my Life: And since thou hast made the Lord Jesus the only means of coming unto thee, I do here upon the bended Knees of my Soul, accept of him as the only living way by which sinners may have access to to thee, and do here solemnly joyn my self in Marriage-Covenant to him.

O Lord Jesus, I come to thee hungry and faint, poor and miserable, blind and naked, a loathsom and polluted Wretch, a guilty and condemned Malefactor, unworthy for ever to wash the Feet of the Servants of my Lord, much more to be married to the King of Glory: But since such is thine unparallel'd Love, I

with

with all my power accept thee, and take thee for the Lord and Spouse of my Soul, for all times and conditions, to love, honour and obey thee before others, and this to Death. I embrace thee in all thy Offices, remembring my own worthiness; I own thee to be the Lord of my Righteousness; I renounce my own Wisdom, and do take thee for my only Guide; I renounce my own Will, and take thy Will for my Love.

And since thou hast told me I must suffer if I will reign, I do here covenant to take my Lot as it falls with thee, and by thy Grace assisting to run all hazards, verily confiding, that neither Life nor Death shall part between me and thee: and because thou hast been pleased to give me thy holy Law as a Rule of my Life, and the way in which I should walk to thy Kingdom: I do here willingly submit my self to thy Yoke, and set my Shoulders to thy Burthen, and subscribe to all thy Laws as holy, just, and good; I solemnly take them as the Rules of Words, Thoughts and Actions, promising, that though my Flesh contradict and rebel, yet I will endeavour to order and govern my self according to thy Directions, not allowing the neglect

of

of any known Duty; nor shall the frailty of my Flesh make me avoid this Covenant.

Now Almighty Searcher of all Hearts, thou knowest that I make this Covenant with thee this day without any known Guile or Reservation, beseeching thee, if thou seest any Defect, that thou wouldst help me to do it aright. And so he continued to give Glory to God in this his great extremity, desiring the Covenant he had made on Earth might be ratified in Heaven.

When he heard his Friends laboured for a Pardon, he expressed a dislike of it, rather desiring to be dissolved, and to be with Christ; lest being so well prepared, the naughtiness of his Heart, without a Godly Jealousie over it, might make him turn again to Vanity. On the the 10*th* of *September*, the day of his Execution, he received the news with Gladness, and with a most Christian Mind went to the Church, where a Sermon was appointed on this occasion, he having appointed the Text in *Micha* 7. 8,9,10. *Rejoyce not against me, O mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a Light unto me.* But the Minister

ſter who was to prepare this Sermon being very much indiſpoſed, another Preached from *Revelations* 2. 16. *Repent or elſe I will come unto thee quickly.* From whence he ſhewed the neceſſity of of a ſpeedy Repentance in all States and Conditions, and the danger a Delay threatned of God's Viſitation in Anger; and in concluſion applied himſelf to the Priſoner in a ſuitable Dialect to his preſent Condition, which ended, Mr. *Bottler* walked on foot to combat the King of Terrors with a Chriſtian Fortitude and ſtedfaſt Reſolution.

Being arrived at the place where he was to ſuffer, he mounted two or three Rounds of the Ladder, and with a chearful Countenance made his laſt Speech in the following Words:

Gentlemen,

I Have very great Reaſon to believe I ſhall die here with as little Pity and as much Malice as ever any did; but I beg of you to hear the Words of a Dying Man, who within a few Minutes muſt go out of this World.

In the firſt place, as to the thing I ſuffer for, I am very well ſatisfied, and am content to die, believing that I die

juſtly

justly by the Law of the Land, but as touching the Murther of Mr. *Wade*, I am not guilty. *Parsons* came to me, and desired me to go to him, and tell him, that he was in such a place, and would speak with him, which I was loath to do; but upon perswasion I went, never having any Malice to, or Provocation from Mr. *Wade* in my Life; all I did, was to tell him, That *Parsons* was resolved not to put up the Affront he had given him. I told him, also the place. But, said I, Sir, I am sorry that *Parsons* hath any thing against you, that he is so enraged. Upon this he desired me to go with him to the Field, and shew him where *Parsons* was, for he would go to him; but I was unwilling to go with him, or be any way concerned, desiring him to forbear, or at least defer meeting, to see if a Reconciliation might be had; and if *Parsons* refused, and would fight with Seconds, I would serve him rather than *Parsons*. But he would have me walk with him out of his House, which I did a little way, and then parting, said, *Fare you well, God bless you.* To which he replied, *God bless thee, honest* Will; and so we parted. And I do declare I never saw any Sword drawn:

But

But if any thing lies upon my Conscience, it is this, and I have laid it before the Lord with humility, and am satisfied that God hath pardoned it through the Merits of Christ, That I should be the occasion to bring him out of his House, whereby he came to his end. I do declare that *Parsons* told me before, and when we came to *London*, that he believed he was not dead. But I have very justly deserved a greater Death than this, by my many Sins that I have committed against God; and I desire that my Fall may be the saving of many a Man here.

My wickedness was great, I was come to meer Atheism, I did not believe there was a God, but lived in continual practice of Sin, going to Bed prophaning his Holy Name, and rising again with Curses in my Mouth. Let all that hear me this day repent, and not forget the Lord that made them. I was educated like a Gentleman, as many do know, and very well brought up as to Religion; but I had left all that, and kept bad Company, being drawn in as you have heard: But you see he that did the Fact is escaped, and I must die.

Now

Now I desire every one that lives and sees me here, may take an Example by me, who am going out of this World within a few Minutes; there is never an one here but does provoke the Almighty every Minute to cut him off, were not his Mercies infinite: And I can freely lose this Life, confessing I have deserved an eternal Death; yet I believe, through the Merits of my Dear Saviour, he will receive me immediately into Glory.

Now there is another Aspersion cast upon me, That I was an High-way-man. I do declare I never had any such design, never was of any Gang to that purpose, nor never saw any Man robbed that I remember in all my Life. As touching the bloody Coat, that People conclude I did the bloody Act in; I do declare it was done by my being let Blood six or seven Weeks before the Murder was committed, nor had I it on at that time. Another thing I would clear, which is, that I was a Roman Catholick; but I declare I am not, but am a Protestant in Communion of the Church of *England*, though one of the least and unworthy Members.

Now

Now I have done and leave it to you whether you will believe the words of a dying Man or not; for how could I expect to be saved if I should go out of the World with a Lye in my mouth? I pray God of Heaven freely to forgive *Parsons* that has brought me to this, and to let him consider what he has done, to grant him Repentance for it and have Mercy upon his Soul. But though I dye, I am confident he will clear my Innocency; but I find I was so little believed, that People thought I could say any thing to save my Life. And now I desire you all to joyn with me in Prayer to Almighty God to forgive me my sins, to have mercy upon me and to save my Soul.

The Speech being ended, he kneeled down and prayed very fervently, pouring out his Spirit before the Lord, and imploring Mercy and Forgiveness for his Sins, *&c.* Then rising up, he said, *The God of Heaven bless you all*; and when he was on the Ladder, he said, *Lord Jesus receive my Soul*; and so was turned off, His Death being much bewailed by the numerous Spectators present, and even of those that had before professed themselves his Enemies.

Being

Being cut down his Body was coffined up and carried back to *Chelmsford*, where it was decently buried, in hopes of a glorious Resurrection, &c.

CHAP. IX.

An Account of the Life and Penitent End of Lieutenant John Stern, *who was executed at St.* James's *for the Murder of* Thomas Thynn *Esquire, on the* 10th *day of* March, 1681. *Likewise very considerable Remarks upon Captain* Urats *and* George Borisky, *who were Executed with him for the same Murder; the latter being hanged in Chains near* Mile-End.

AMONGST other Relations, it will be highly necessary not to omit the Tragical Ends of these persons whose stupendous Wickedness in murdring *Thomas Thynn* Esquire, by blunderbussing him in his Coach, surrounded with his Servants in a populous Street, and in the face of the Sun, made such a surprizing Consternation through the Kingdom.

It

It so happened on the 12*th* of *February*, 1681. That Mr. *Thynn* being in his Coach in the *Pell-Mell* near St. *James's* Hay-Market, *John Stern* being armed and mounted kept a little distance, whilst, as it had been before contrived, *Urats* with a Pistol in his Hand stopped the Coach, bidding the Coach-man hold, whereupon *Borisky* riding to the side, fired in with a Blunderbuss or Musketoon charged with six or seven Bullets, and lodging four or five of them in Mr. *Thynn*'s Body, they set spurs to their Horses and fled, and Mr. *Thynn* dyed of his Wounds the next morning early: But such was the vigilance of the Duke of *Monmouth* and others, that the next day the three above named persons were apprehended and carried before the Council, where *Stern* and *Borisky* confessed the Fact, saying, Captain *Urats* had incited them with large promises of Reward to undertake it, alledging that this Gentleman had caused six persons to set upon him and Count *Coningsmark*, and that they had killed two of them, but the Count was wounded, and upon this account they had sent him Challenges to fight, but he refused it, with many other things to the

the purpose; so that although *Urats* denyed what they said, the Proof by many Circumstances being evident, they were sent to *Newgate*, and Count *Coningsmark*, who fled upon this matter, was taken in Disguise at *Gravesend*; and being sent by the Mayor of that Town in a Boat guarded with a File of Musketiers, he was committed to *Newgate*; but upon his Trial he had the Luck, contrary to the expectation of most Men, to be acquitted, notwithstanding the strong Proof and corroborating Circumstances, That this Assassination was undertaken and perpetrated solely upon his Account and Quarrel; *Stern* being wheedled into it by the Captain, under the promise of a Place in *Coningsmark*'s French Regiment, and 3 or 400 Rix Dollars; to confirm which he shewed him the Count's Letter, whereby he was empowred to make this good; and *Borisky* was sent for over on purpose. But to see that Blood goes not unrevenged, we since have heard he came to an untimely Death by the hand of the *Turks* in the *Morea*. But waving this.

The Proof being plain against *Urats*, *Stern*, and *Borisky*, they were convicted the same Day their Master was Tried,

and received Sentence of Death. But *Urats* being a Man of an haughty Spirit, carried himself much unconcerned, as if he meant to brave or out-face the King of Terrors; and so continued to the last, denying the greater part that was alledged against him, even by his Companions, and standing upon the Punctilio's of a Gentleman, expected, as it appears by his Expressions, that God, who is no Respecter of Persons, would not treat him as an ordinary Man; and indeed he died with a very daring Resolution.

Lieutenant *John Stern*, quite contrary to this, having made a free Confession how he was unwittingly drawn into this business by *Urats*, whom in the first of their Acquaintance, he met at the *Amsterdam Dutch Ordinary*, and that he ordered him to take up a Lodging at one *Blocks* upon his Account and Charge. And having stayed there some time, he resolved to go over Sea, and had Ship'd his Goods; but unfortunately a Letter coming from the Captain to meet him, hindred his Voyage; and from that time the Murder, with much reluctancy of *Stern*'s part, was laid and contrived; and soon after the *Polander* arriving from *Hamborough*, the day was soon fixed an

and the Murder committed, as has been before briefly related.

The Lieutenant, though for some time he doubted whether he should make a free Confession to the Ministers that came to visit him; at length resolved upon it; and having made his Confession of the Fact as far as he knew to the Justices, he found himself much at ease in his Mind, and gave himself up wholly to repent of his Sins, taking no rest, but a little that was necessary for Sleep, reading the Bible, and other good Books, as *Dilherus*'s Way to Happiness, in *High Dutch*, and *Thomas a Kempis* his Imitation of Christ, as not, or but very little understanding English, being, as he said, a *Sweed* by Birth, and the base Son of a Baron of that Kingdom, having for above 23 years given himself to Travel and bear Arms. He often wished that by his Example all that thought they stood, might take heed lest they fall; for once he thought himself uncapable of committing such a Crime, as would bring him to such an end as any Man living. He said, he had an early Sense of the Fear of God before he went abroad in the World, which never left him, till a little before he committed this

Crime, and never was guilty, during his being a Soldier or Commander, of doing the least Outrage or Injury in his Quarters or elsewhere; though in *Flanders* where he served he was for some years a Papist, but detested, and was never satisfied with the Idolatry he saw in it; yet he was strongly impressed with an Opinion, That if a Man was honest and good, he might be saved by any Religion; however he thought Popery a contrivance of the Priests to make themselves great and govern the World; and therefore the Summer before he changed his Religion, and turned to the *Ausburg* Confession, or that of the *Lutherans*, expressing an exceeding Sorrow for his being unhappily drawn into this Snare. His coming over for *England*, he said, was in hopes to get a place in the Guards, or some other promising Preferment, but met with a fatal one. He said, it grieved him, that the Captain, after his Sentence, had reproached him in a scornful manner, and called him *Murderer*, tho' he had brought him to it. And being desirous to see him, that he might perswade him to acknowledge and be sorry for his Sins; and did, upon his Admittance, express himself in a languishing

ing manner, heartily forgiving him all the Injuries he had done him, and exhorted him to repent, that so he might find Mercy at God's Hand; but had only Reproaches for his pains: Upon which he went back to his Chamber, saying, He was sorrowful to see him in such a Condition, and that another time he could not have endur'd those Reproaches from the greatest Man in the World, yet now he felt no Resentment in his Mind. And when it was said, That was well done, for that he had learned to be like his Saviour, who when he was reviled, reviled not again. *Ah*, replied he, *such a miserable Criminal as I am must not in any thing be compared to my blessed Redeemer.*

Then he desired that *Borisky* might be with him in his Chamber all day, for that he found him well disposed in Mind, but ignorant, and therefore he would labour to instruct him; and they accordingly were together the last Night of their Lives, wherein as one slept the other watched, and prayed to avoid Temptation: Nor did the Lieutenant desire to live, but rather to die; only intreated, if it might be, that he might not be hanged but beheaded. He often

bless'd God for bringing him to a Prison, and that he had not made him escape to have lead a wicked Life longer, finding at length great quiet in his Mind. The Night before he suffered, he said, *He was languishing with a desire to die, seeing he had an assurance of God's goodness to him.* Considering that as the Eve of his Wedding; and said, *To morrow is the Battle I shall fight, Death my Enemy shall gain the Camp, the Tent I dwell in, but I shall by the Grace of God win the day.* And then looking up to God, he said, *I go to fight with thy Weapons and thy Armour, and when I have overcome, I will come and offer them up to thee.* And that day he received the Sacrament with great Devotion, saying, *Now I have got my Pasport and long to be gone.* And when he heard that the Captain had declared to the Minister of the *Ausburg* Confession in *London*, that he had drawn them into the Snare, and sorry for it, it greatly grieved him, and made him omit speaking any further at the place of Execution, as he had before intended. The Captain relenting for what he had done by him, sent also a kind Message, and took Care for every thing concerning his Burial.

The

The Morning of his Execution he confessed to find much Joy and Comfort, saying, He was going to exchange a Prison for a Paradise; a Prison that had been to him better than any Palace; for that God had touched him and drawn him, and quickned him, and now says he, *O God I come to thee, to live with thee for ever*, breaking out into Extacies and Transports of Joy, as thus, *O my God, my God! my Infinitely good God! how do I love thee! I bless thee, I will bless thee as long as I live. Yea, Lord, I shall sing of thy praises for ever. Thou hast blessed me wonderfully, thou hast put many good inclinations in me. Thou hast often touched my Heart with a motion of thy Holy Spirit; but above all thy Blessings, for this I will bless thee; that when I had forsaken thee and was at the gates of Hell, that thou hast brought me from thence, and brought me even to the gates of Heaven; O open them, O Lord, and I will enter in, and praise thy Name for ever. I bless thee that thou hast chastized me with thy Rod, that thy Rod is a Rod of Mercy; and now thou hast done so much for me, O give me a great sense of thy Love; that I may praise thee with my whole Soul and from the very bottom of my Heart.*

When he expressed these words, he appeared in a rapture of joy, the agitations of his Soul being exceeding great; and though he wept, he said, they were not tears of Sorrow but flowed from the excess of Joy. When the *Polander* sung the 15*th* Psalm, he was extreamly touched with these words, *viz. Deliver me from Blood-guiltiness O God, thou God of my Salvation.* And when a Gentleman asked him, how he did, he said, he thanked God, well; his Friend had sent to call him to come to dine with him, and he was ready to go (meaning to dine in Heaven;) and when it was urged, that now like a couragious Souldier he must fight the battel, he said, it was already fought, and that there was but one shock behind and he was sure he should overcome; his Heart was so full of the sense of the Goodness of God, that he had cause to complain of nothing, or desire any thing, but that he might be able more perfectly to rejoyce in God and praise him more. And when his Fetters were taken off, he said, some of his Fetters were taken from him, but he had others about him that should be taken off very speedily (meaning his Body;) but con-

tinued he, I have Chains of Love up on my Soul that shall draw me up to Heaven.

He intended at the place of Execution to walk in the ways of God, and not to continue longer in sin, *&c.* but the noise was so great that he resolved to wave it, turning what he had to say of that kind into Prayers, Ejaculations and a penitential acknowledgment of his Faults, and especially of the Crime for which he suffered; giving those Reverend Divines that laboured for the health of his Soul during his Imprisonment and at the place of Execution, all returns of hearty thanks, desiring that the Papers he delivered at the place of his Exit or last Stage on this side Heaven might be faithfully published, for the advantage and warning of others; which of the first part consisted of pious Meditations, Prayers and Confessions of his Sins, *&c.* and a serious Exhortation to Repentance with many pious Ejaculations and Expressions. And in the next place, to all persons concerned in Civil or Military Affairs, minding them of their Offices, Trust and Duty, to discharge them as in the sight of God, that all their Endeavours might tend to his Glory, and a

due performance of their Trusts; and indeed to persons in all Stations, Callings and Employments from the highest to the lowest degree, inveighing against the reigning sin of the Times with the Judgments threatned against them in Sacred Writ, all very serious, pathetical and convincing. And indeed, in the Eyes of all Men he made a very penitent and Christian-like end.

As for *Borisky* the *Polander*, he was exceeding sensibly touched for the Crime he had committed; but being a Man of no Learning could not so well express himself, but shewed an extraordinary willingness to be instructed, appearing to be much afflicted for what he had unadvisedly done, saying, he was drawn away unexpectedly, thinking the Laws here had been as in *Poland*, viz. *That whatever the Master commands his Servant to do, he is not answerable for, but his Master*; and with this the Captain flatteringly deceived him, when he drew him into this design: However he was heartily sorry and beg'd Gods Pardon and the pardon of those he had offended, and especially as he said, that his honest Parents must receive the unwelcome news of his Death; upon this Ac-

count; desiring that God Almighty would take care of his Soul, saying, that he had a great confidence in him as knowing he had offered up his Son upon the Cross for his Sins, and those of all Mankind; therefore he believed that that satisfaction was made for his Sins, and that in that Faith in the Name of God he would live and dye, imploring the Lord Jesus to give him an happy end for the sake of his bitter Death and Passion, desiring the Divine to pray for him, and let all the World know he had been unadvisedly drawn into his snare; ordering it to be published after he was dead that Men might see and fear.

As for the Captain and the Lieutenant they were coffined up and decently interred; but the *Polander* who actually committed the Murder, was carried to a vacant place beyond *White-Chappel*, and there hung on a Gibbet in an Iron Frame, as a miserable Spectacle to deter others from committing the like bloody and enormous Crimes.

CHAP. X.

An Account of the impenitent Life, but extraordinary penitent End of Mr. Charles Butler; *who was executed at* Tyburn *for clipping and defacing the Kings Coin*, Anno, 1682. *with all the material Circumstances attending his Apprehension, Tryal and dying Conclusion.*

IN shewing the wonderful Mercies of God, in bringing sinners to a sense of their Sins by infusing his Grace into their Hearts, we shall not insist upon any one particular Crime that occasioned the opening their Eyes before it was too late, but take this wonderful work of Providence as we find it falls in order.

This Mr. *Charles Butler* was a person very much in years, not accounted less than sixty or upwards; he to all outward appearance made it his business to practise the Law, being a Man of great Complacency, well Learned and of good Education, but notwithstanding had peculiarly one weak part, which was too much addicting himself to the

Society

Society of ill Women as well in his elder as younger years; and it is thought by the advice of ſome of them he was drawn into the ſnare, which brought him at laſt to an untimely end. He had been a long time ſuſpected for a Clipper and Defacer of the Kings Coin, keeping with him one *Alice* —— ſometimes under the denomination of his Maid, and at other times of his Wife, often ſhifting his lodging; but as there is no ſecret but what God can reveal in due time; ſo this was as ſtrangely diſcovered; for a perſon who had married his Neece, being privy to the Intreague, haunted Mr. *Butler* to ſupply his Indigency, till at laſt quite wearing him out, and he refuſing to ſupply him with any more mony, he went away in a rage, telling him, it had been far better for him that he had lent him half a crown, for he ſhould dearly rue the refuſal. But he minded it not at that time, though it after proved fatal: This perſon went and informed againſt him, and upon ſearch of his Houſe in *Lincoln's-Inn Fields* and another Houſe of his in the Country, Clippings, File-duſt, Clipping-Tools and many clipping materials were found, as alſo ſome things about him, together

with

with his Pocket-Book in which several Accounts were stated relating to what had been cast from Clippings of Mony, as was supposed, upon which Circumstances he was committed to *Newgate*, and tried at the *Old-Baily*, where he made a good Defence; but the proof prevailed against him, and he was cast and sentenced. One thing deposed at his Tryal is worthy Remark, *viz.* That when the great Fire happened in the *Middle-Temple*, and consumed almost both of them, *Anno* 1678. this Gentleman had an upper Chamber just where it begun, and afterward upon searching the Ruins, Sheers and other Materials for Clipping and Melting were found directly under it; and as it was supposed that the Fire might happen by extraordinary Charcoal Fires in melting Silver; though if so, yet to do this Gentelman Right, that dreadful Conflagration was, no doubt, contrary to his Will, he losing considerable by it; but to come to the matter in hand.

Being in *Newgate* after Sentence the apprehension of Death much humbled him under his Affliction, and made him consider with himself, that he had spent many years in sinning and carrying on a

bad

bad course of Life; and could not otherwise conclude, but that great Sins required great Repentance; and that he had long delighted in tying those knots of Pleasure and Vanity, that he might untie again with an hearty Sorrow and Contrition, if he expected forgiveness at God's Hand; wherefore he addressed himself to God in fervent Prayer, intreating him, That his stony Heart might be taken away, and an Heart of Flesh given him; that his Eyes might be open to see now, That those things which he prized most dear, were but Vanity; and that he might no longer delay a sincere Repentance, but violently break through the Leagure of Sin and Temptations of Satan, he fell to bemoaning himself, that he had no sooner bethought him of living to that Talent of Knowledg God had given him to improve it to his Glory, and not to his Dishonour. Whilst these and the like Cogitations possessed his Soul, he was visited by Divines and others, who came to do the good Office of Faithful Stewards for the Improvement of an Eternal Interest, shewing more powerfully the nature of Sin, and the need he had of a Saviour to deliver him from the dreadful Wrath and Woes

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pronounced against Impenitent Sinners; beseeching him to search narrowly into his Conscience, for that the heart of Man is wonderfully deceitful, and apt to put us off with a false Repentance, or at least a slight one, which will not be acceptable in the sight of God, who says, *My Son, give me thy heart*; that is, the whole Heart, and all the intire Affections; nothing less will do, and that Offering must be made upon the bleeding Altar of a broken Heart and a contrite Spirit, which God has promised not to refuse. It is not every one that says, *Lord*, *Lord*, that shall have a Portion in Eternal Life; but he that knows the Will of God and does it; not for fear, but out of love, with meekness and reverence, labouring earnestly for the One thing necessary, the Pearl of Treasure laid up in Heaven. And further proceeded, to desire him not to flatter himself with hopes of a Reprieve, and by that run an hazard of unpreparedness when it could not be recovered; and if Mercy should be extended, as they could give no prospect or hope of any, yet it was high time for him, being so far in years, to break off from Sins, and not put away Repentance from time to time, and hazard the with-

drawing

drawing of God's Grace, and the grieving his Holy Spirit: For let all Christians seriously mind this; this delay and putting God off with *to morrow, to morrow*, is a Temptation of the Devil, who is not able any longer to blind the Understanding: For the Christian seeing the necessity of this Resolution, and that all the Impediments in the World are but Trifles and meer Deceits, that keep him back from running to the only Refuge; he perswades them only to delay, telling, or at least suggesting, there is time enough yet to make Peace with God, and that being very merciful, he will pardon when ever he is invoked by a few Tears and Prayers. O have a care of this Wile, as you tender your Immortal Soul! O consider what St. *Austin* did in this case! and let him be your Example, *viz.* After he was perswaded that no Salvation could be had but by Change and Amendment of Life, yet the Enemy prevailed with him in delay for a time, saying, *Yet a little, yet a longer time till a better occasion and opportunity do present, than now is afforded you. This*, says he, *was to blind and entangle me more fast in the custom and habit of sin, till by the Omnipotent Power of God's*

Grace

Grace, and my earnest Prayer, I broke violently from him, crying to God, Why shall I longer say to morrow? *Why shall I not do it even at this instant?* And so he did even in his very Youth, living afterward a sincere, holy and Christian Life.

These things much affected the Prisoner, and extorted Sighs and Tears from him, wishing, that like St. *Austin* he had made an early Progress in the ways of Righteousness, that he might not be to seek now in his great Extremity; but doubted not, even at his last hour, the the Fountain of Christ's Blood was open, to wash him from sin and uncleanness; desiring the Prayers of all good People to strengthen and support him, that his own Weakness and infirmities might not be an hindrance to the Operation of God's Grace in his Heart, desiring this Misfortune might be no reproach to his Friends.

He was often observed to pray in publick and private, confessing this Judgment had overtaken him for his many sins, and continued extremely penitent to the last, praying fervently at the place of Execution, and blessing God for the good Advice he had received, admonishing the Spectators to a timely repentance, acknow-

knowledging the Fact for which he died; desiring to take shame to himself, and and give Glory to God; and so in hopes of a Glorious Resurrection. Being executed, his Body was decently interr'd by his Relations.

CHAP. XI.

An Account of the Life and miserable Death and Penitency of Robert Bringhurst, *late of* Lewis *in the County of* Sussex, *who in* November 1680. *poysoned* William Moor *of that place; and being detected, poysoned himself. Being a Relation very strange and wonderful in its Manner and Circumstances, in which God's Judgment is lively displayed,* &c.

THat the Reader may be furnished for his serious Admonitions, with variety, as we may term it, in a prospect of God's Judgments and Satans Temptations, this Chapter affords somewhat different from what has been laid down in circumstance, though tending to the same Centre, wherein the depth of Malice and causless Revenge is exposed to the World. But no longer to prologue upon

upon so serious a business, come we now to the matter of Fact.

It so happened that one *Robert Bringhurst*, born at *Lewis* in *Sussex*, and occupying there the Trade of a Cutler, and from a neer Neighbourhood coming to an intimate Friendship and Familiarity with *William Moor*, Son to *John Moor*, sometimes a Minister at *Wathing* in the same County, who was an Apprentice to a Draper in *Lewis*,; they seem'd to be so close knit in Friendship, as if their Souls had been but one, never thinking themselves happy but when they were together; the former living pretty well upon his Industry, and the latter, tho' an Apprentice, was Master of an Estate, being both Batchelors, but in their Recreations did not so well observe the Sabbath as they ought; which might be the one main occasion of their Punishment, as has been manifested elsewhere in sundry Examples of Sabbath-breakers; for by this neglect Satan prevails to enlarge his Temptations, which he could not do if our Minds were taken up with Heavenly things in the Ordinances of God. But to be brief, this Familiarity (that created Wonder

and

and Admiration in many People, who concluded so strict an Amity could not be dissolved) upon some disgust broke violently off. The Report went on one hand, That *Moor* had won Mony of him, and would not give it him again. On the other hand, That he would have borrowed a Sum of him, which he did not, or could not lend him. However, *Moor* being of a facile and obliging Nature, saught in an unhappy hour to make a reconcilement; and the other, after some obstinate Refusal, and standing at a distance, seemed to comply; but so inveterate was his hatred, though concealed, that no less than the Life of *Moor* was cast in his Mind: And being resolved upon it, the Devil found him an opportunity to prosecute his Design; for then it came into his Head, that one *John Newton*, who then lived at *London*, had been down the precedent Summer to visit his Friends about *Lewis*, with whom, during his stay in the Country, *Moor* had contracted a Familiarity; and thereupon *Bringhurst* went to *London*, as he afterwards confessed, and bought of an Apothecary somewhere about *Bishopsgate-street* a quantity of yellow *Arsnick*, a rank and deadly poyson, and got a Let-

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ter writ by a Stranger to *Moor*, as from *Newton*, that he had consulted a Doctor in *London*, and he had prescribed him that Powder for the unsavourinesse of his Breath, (a Defect with which he was troubled) and closing up the Powder with it, left it for the Carrier in *Southwark*, himself getting home before it came to *Moor*'s hands.

The young Man joyful of this *Pandora an* Plague, little thinking he had Death in his hand, hasted to *Bringhurst* to acquaint him with the News, who but too well knew it before, yet cunningly dissembled the matter; however not knowing how to take it, he sent to him from whom he supposed it came for Directions, and gave *Bringhurst* his Letter to deliver for him to the Carrier, and leave the Powder in his possession; but he detained the Letter, and writ to his Correspondent in *Southwark* to write a Letter to *Moor* in *Newton's* Name, directing him to take the whole Dose at once. But the Person fearing some ill Design sent no Letter, nor would receive his second Letter, which the Carrier brought back again undelivered, and kept in his own hands, which at length discovered the Mystery of Iniquity: For *Bringhurst* finding

finding his Expectation this way frustrated, got a young man newly come into those parts, and making him drunk, caused him to write, as he dictated, a Letter to *Moor* in *Newton*'s Name, *That he must take the whole Dose at once*; and this was counterfeited to be dated at *London*; and although *Bringhurst*, who had the Poison in his Custody, often relented, and was about to destroy it, the Devils Temptations hindred the good Motion, and in brief, on the 18*th* of *November* the Poison was taken, whereupon he fell to extream vomiting, not being able to void any Urin after.

Upon this surprizing disorder several Doctors were consulted, and such Remedies were applied as the Patient would suffer or take; and strictly examining him, he confessed, he had taken a Powder, but was ignorant what it was; and so confident was *Bringhurst* of Concealment, that he attended him the most part of his sickness, and gave him Beer and other cold Liquors, contrary to the order of the Physicians, which the Heat of the Poison made him earnestly crave; and on the Sunday following he made his Will, and gave his Murderer fifty pounds as a Legacy, but he lived not

to

to enjoy it; yet he helped to coffin him and carry him to his Grave without being concerned. But upon canvasing the business, and the Carrier producing *Bringhurst*'s Letter which he had brought back, he was suspected and taken unto Examination, having been a little before struck with Remorse and troubled in mind, when in the mean while *Newton*, on whom this mischief was unjustly fathered, coming to hear of it, wrote a Letter in his own Vindication, and his Relations laboured to clear his Innocency, which could not well be done had not the Carrier produced the aforementioned Letter under *Bringhurst*'s Hand; for the Seals were alike, rather happening by chance than otherways, being wounded hearts dropping blood, and very ominous, as cases stood.

Bringhurst not able by his Solicitations to get his Letter out of the Carriers hand, being apprehended and carried before a Justice, he at first stoutly denied it, but upon the Carriers Evidence confessed the whole matter, and at the Instance of the Physician, for better experience several sorts of Poisons were fetched from an Apothecaries, to see if he knew which it was that had dispatched

patched the youth, and coming to the right, he suddenly clapped a great part of it into his mouth and sucked in what stuck about his Lips, resolving desperately to dye, saying, he had designed before likewise to kill himself; and now refusing to take any Antidote, they forced open his mouth with an Iron, and applied them as well as they could, and so his *Mittimus* was made to be guarded at an House, till he was in a condition to go to Prison.

Thus the Devil prevailed to shed Bloud in a double nature; for in a few days the Poyson took away *Bringburst*'s sight, and being remanded to another House, he mostly kept in bed, confessing (and O that all would take warning by it) to a Minister that he sent for to pray with him, that he had refrained Prayer for two or three years past, and that now he found his Heart so hardned that he could not form it to Prayer, and his End drawing near, though he now wished for longer Life, he called those about him to pray for him, and to read the 15*th* Psalm, beginning thus, *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He that walketh uprightly and worketh Righteousness, and speaketh the truth from his heart*, &c. Hereupon he fell to groaning and much bemoaning himself, wishing for longer time to implore God's Mercy for his Sins, but in eighteen hours space the Poyson overpower'd Life, and Death laid him up to the Resurrection; and so we leave him to God's mercy.

His Friends laboured to procure him Christian Burial; but that would not be granted; so he being carried in a Dung-Cart to the Cross-ways, he was put into the ground and had a Stake driven through him as a Monument of Infamy.

And now, Reader, though we warrant not this person to have any extraordinary share of Peni-

fence, yet pardon us, if we think so remarkable a Judgment of God upon a Murderer may be a means to deter others from such Wickedness.

CHAP. XII.

An Account of the mispent aud miserable Life, yet penitent End of Francis Kirk, *who was executed at* Tyburn *for murdring his Wife*, Anno 1684. *with a Relation of the Murderer's own Confession and last Speech*, &c.

FRANCIS *Kirk* a young man not exceeding twenty years of Age at the time he committed this bloody Fact, was by Trade a Vintner, and having served out his time in *Westminster*, became a Drawer at the sign of the *Rose* in *Giltspur-Street* near *Newgate*; but it seems before he had married a Servant Maid, and to keep the Marriage secret for fear of the displeasure of his Friends, who were considerable rich, and she of no Fortune, his Wife betook her self to a Service in or near *Old Fish-Street* till a better opportunity would admit for their Settlement, and had often meeting in private, so that it was supposed she was with Child; but falling into a dislike of her by reason of the meanness of her Fortune, gave way to the suggestions of the Devil in an extraordinary manner very strange and unusual, even such an one as should rather have deterr'd him from his bloudy Enterprize; for as himself afterwards confesses, going to see one *John* —— a Coach-maker, executed at *Tyburn* for shooting his Wife through the Head in the way to *Hampsteed*, and seeing how obstinately he died, being hardly brought to confess the Fact till he was just turning off; the Example so wrought in *Kirk* that he went home with a resolution

lution to initiate him in the Murder; and though upon better consideration he laboured to put it out of his mind, he yet found the Temptation stronger; so that in an evil hour, giving himself wholly up to follow the dictates of Satan, he got leave of his Master to go abroad; and getting his Wife along with him he proposed to go to *Paddington*, where he said he had some Friends to visit; and passing by *Tyburn*, told her the story how he had seen the Coach-maker hanged the day before for murdring his Wife, and how stoutly and unconcern'dly he died.

The poor woman seemed not to take much notice of this Relation, as not dreaming it pointed to her end, and that her destruction was at hand, but went along with him, who under pretence of finding a private place, caresses her and carried her out of the way over divers Ditches and Hedges till they came to a dry Pond in a By-Field, into which they entred to repose themselves; but she had scarcely sate down, e're in a cruel and bloody manner with the great end of a Cane, on which was an Iron head, he struck her, whilst she was looking another way, on the Forehead, whereupon with a great shriech she tumbled all along; but seeing him fall upon her, and draw his Knife to cut her Throat, she strugled a long while begging mercy, and offering to part upon any terms, receiving several wounds on her hands; but being no longer able to prevent his cruel design, and finding him deaf to her Prayers and Tears, that might perhaps have moved a Tyger to relent, Her last words whilst he was cutting her Throat were, *O Lord have mercy upon me, was ever poor Woman murdered as I am?* She laboured to to have said more, as appeared by the motion of her Lips, but the fatal Knife had divided her Wind-Pipe and put a period to her Voice.

When he had committed this bloody Crime, and stood by her weltering in her Blood, till he found she was quite dead, cutting yet deeper to make surer work, he took several of her things, as her Ring, &c. and departed.

Two or three days after the Body was found, as also the place of her Abode, by a Note in her Pocket, which the infatuated Murderer, Divine Providence so ordering it, had not taken out: Whereupon they immediately repaired to her Masters, and upon Information who had had her abroad, went with a Constable to the Tavern where *Kirk* was a Drawer, as before recited; and being asked for his Wife, he changed colour, and fell into an extraordinary Fit of trembling; nor was he any sooner carried before a Magistrate, but he confessed the Fact as has been related, declaring upon further Examination, how he was incited to so unnatural an Act as the Murther of his own Wife, whom he declared to be loving, obedient, and very endearing, he said, *It much perplexed him he had undervalued his Fortune in marrying young, only for the sake of Lust, and that being to have thirty pound a year, and other Monies, he expected one with a larger Portion.*

Being sent to *Newgate*, several visited him, as well Strangers as Acquaintance, to whom he made much the same Confession, now greatly bewailing himself, and miserably crying out for the Blood he had shed of his poor Wife, that, as he said, had never offended him in Word or Deed; for though Satan gilds over Sin in the commission, by hardning the Heart, and deluding the Eyes; yet having wretched unthinking Mortals in his Net of Misery and Ruin, he takes off the gaudy Plumage, and exposes the horror of Guilt in its ghastly and amazing form, thinking to overthrow their Faith, and

drive

drive them into a Despair of God's mercy, by reflecting upon their own unworthiness.

At his Trial he could not deny the Fact; and having received Sentence of Death, all he begg'd was a little time to prepare for Eternity; which being allowed, and he remanded to Prison, he redoubled his Cries and Tears, wishing that he had never been born to see the day wherein he had dipt his Hands in innocent Blood; casting upon himself all the most horrid Reproaches that he could reckon up. *And O,* said he, *had the happy words of a Text I a little before heard, been but well observed by me, how happy had I now been! how different from the deplorable condition in which I now am! And O that all young Men would seriously mind them,* viz. *Wherewith shall a young man cleanse his way, even by ruling himself after the Word of God. With my whole heart have I sought thee, O let me not go astray from thy Commandments.* And this he often commented upon, wishing that he had had the Fear of God always before his Eyes, and had ruled himself according to his Word, and sought him with his whole Heart, and not as he had done; to have gone wrong, and have broken God's Commandments. And then commenting upon the first Psalm, he said, *But O Wretch that I am, I walked in the counsel of the ungodly, and walked in the way of Sinners, and sat in the seat of the scornful, and my delight was not in the Lord; yet, O Lord,* continued he, *accept of my imperfect Repentance; from blood-guiltiness deliver me, O Lord,* &c.

He was very attentive to such Divines as came to visit him, and was very inquisitive about the state of his Soul, grieving above all, that he had so suddenly murdered his Wife, that she had not the least time of Repentance; but hoped God in his infinite Mercy had notwithstanding received her Soul into his everlasting Arms. Many Sollicitators

ons there were, and a considerable Sum of Mony offered for the procurement of his Pardon. But the Heinousness of the Fact was such, that it would admit of no mercy.

The Day of his Execution being come, he made a Speech, and expressed himself after this manner to the People, whilst Tears trickled down his Cheeks from his Eyes all red and swollen with continual weeping.

GOod People, for Christ Jesus sake take warning by me, the deplorable Example you see before you, for my crying sins brought me to this shameful, though deserved end. I am willing indeed to take shame to my self, that I may give glory to God. I, though but a young man, have nevertheless been a great Sinner. O take warning, I say, by my unhappy end, and beware of the Snares and Subtilties of the Devil, who has many ways to draw us into ruin and misery, as he did me, when I shed the blood of my innocent Wife in yonder Field, which now cries loud for Justice against me. I had good Education, and once none could have perswaded me I should ever have been guilty of such an Act; but now I see it come to pass. Therefore keep this blessed Saying in your Mind, Let him that thinks he standeth, take heed lest he fall. *And now the Lord have mercy upon me for Jesus Christ his sake; and I beseech you whilst I am alive, let your Prayers be put up for the health of my poor immortal Soul.*

After this, having prayed and uttered many pious Ejaculations, crying out *Mercy, Mercy Lord*, he was executed.

CHAP. XIII.

An Account of the most Christian-like Confession and extraordinary Penitence of John Atherton, *sometimes* Bishop *of* Waterford *in the Kingdom of* Ireland, *who was Tried at* Dublin, *and Executed, for unnatural Concupiscence; with his pious Admonitions, and dying Exhortations to avoid the Snares of Satan.*

Reader,

IN this Chapter we present you with a *Melancholy Theme*, in Fact different, but in Repentance not inferior, but rather superior, and may well stand as a Sea-mark in point of Human Frailty, and exceeding efficacious as to Edification for Mankind in the progress from this World to the Sacred Mansions of Eternal Happpiness; considering in the backsliding of an eminent Divine, arrived even to *Pastoral Dignity*, as one who should have been a true Pillar of the Church; but through the Temptations of Satan, and his own depraved Nature, settled himself at first but upon a sandy Foundation; yet as one branch of a Tree being withered and cut off cannot hinder the growth of the rest, so in Veneration to the Sacred Function, we humbly conceive the untimely Fall of this unfortunate Gentleman will not be interpreted to the prejudice of that *Church*, of which he sometimes was an unworthy Member, since his falling away was visibly retrieved to his own comfort, and the Glory of the Christian Profession, in all which we may plainly discern how weak and unable we are to do any good of our selves, unless the Divine Grace put in with our Endeavours; no Parts, nor the greatest Profundity of Human Learning, is Armour sufficient against the Fiery Darts of Satan, unless it be made Proof by the supporting hand of Heaven. The falling away of this Gentle-

man was not for want of Knowledge, but for want of living up to that Knowledge, and the Beams of Divine Love in his Heart. To be brief, for his many Sins God suffered him to fall into that of unnatural Lust, for which he was tried and condemned by the Laws of the Kingdom of *Ireland*; and upon a true Sense of his so highly offending, not only the Laws of Men, but incensing the Majesty of Heaven, he even condemned himself as unworthy of Life, because he had given occasion of Scandal and Offence to the Church, of which he was a considerable Member.

He greatly bemoaned and bewailed his Misdoings, and like *David*, being sensible of what he had done, cried mightily to God for pardon and forgiveness, watering his Couch with Tears. Soon after Condemnation Dr. *Bernard* Minister of St. *Peters* in the Town of *Drogheda*, went to visit and strengthen him in his Affliction, whom he before designed to have sent for; but coming of his own accord, he said, *He took his coming as sent of God*; intreating him not to spare his Sins, but take all manner of Liberty of Speech to aggravate them; and he so proceeded in that nature, that he left the Bishop in a pliable Temper, he laying aside his sumptuous Apparel, and cloathing himself as suited his deplorable condition, keeping his Chamber in Prison at *Dublin*, dark, for more Solitude, bringing his Body under by fasting; and as an Emblem of Mortality, had his Coffin brought and set before him, not labouring to extenuate, but rather in abundant manner to aggravate his Sins, saying, He had sharply reproved others for the Sins, that at the same time he foster'd in his Bosom; and although he in Sickness had made Vows and Promises to amend upon the Holy Sacrament, yet he relapsed and multiplied his Transgressions: However now this came into his remembrance, and he fancied

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he saw the day of Judgment, heard the Trumpet sound, and the Voice of *Arise ye dead and come to Judgment*; beheld the Graves open, and the Earth and Seas, as God's Goals, give up their Prisoners; saw our Blessed Saviour on his Throne in Judgment, sitting in Flames of Fire, and his, amongst the Lives of others, read before Men and Angels; and the final Sentence pronounced upon his Body and Soul, Hell gaping and enlarged to receive him, whilst the Spirits of Darkness were ready to seize on him; which made him, through fear of this, cry out, *Oh! can you give me any Receipt that will work my heart into Tears and Sorrow. All my Friends*, continued he, *as ashamed of me, have forsaken me; but if God withdraw his Grace from me, what shall I do?* Desiring the Minister to speak to all good men in the Town who would compassionate his condition, to pray for him, firmly believing that Repentance was the Gift of God, and that he alone works the Will and the Deed, counting those happy that had broken Hearts, though not bound up with comfort; and those unhappy that were hardned, though swimming in all worldly Delights; yet his hopes were in God's mercy, intreating him that he would pour upon him his Spirit of Grace and Supplication, that he might mourn and be in bitterness of weeping, that so a Fountain of Salvation might be opened to him for Sin and for Uncleanness, comforting himself with this Cordial of Life, *viz. You that are heavy laden*, &c. whosoever will, whosoever is a thirst, let him come; grieving that he could not sufficiently grieve for his Sins, unloading his Conscience with Flouds of Tears.

He prayed frequently for a true and sincere Repentance, saying to those that came to deal with him for the Welfare of his Soul, *I pray deal truly, freely and impartially with me; look not upon me as*

one that hath had some Honour in the Church, from which I am worthily fallen, but as upon the most abject and base person in the world; wishing his Eyes might be a Fountain of Tears to weep Day and Night; and then on his Knees fell in the most affectionate manner to Prayers, acknowledging God's Omnipresence, Omniscience, infinite Wisdom and Justice; praying for a further sense and sorrow for those Sins he would no longer extenuate or conceal; and with bitter Tears made a particular Confession of all he could then call to mind, lying flat on the ground in token of his unworthiness and humility, and thereby found some ease in his Mind, crying out with those in the Gospel, *Lord, evermore give us this Bread*, desiring there were a Well of such living Water in him, that it might stream in Tears, and not be wiped from his Eyes till he was wafted over into a blessed Eternity.

After these Conflicts with himself, he found a great humiliation of Spirit, till laying aside his Fears and Doubtings that bordered on Despair, he found he was Anchored upon firm Ground, saying, *Ah, blessed fear! Ah, happy trembling!* considering himself now like *Manasses*, who for his sins repented in Chains and Fetters; and then joyfully desired the Divines to receive the Communion with him, saying a little while after that, *Now he hoped the sting of Death was taken away*, finding a calmness in his Mind, and contemplated the wonderful goodness of God, who had thought it not sufficient to term sinful mankind Servants and Friends, but Sons of God, Heirs and Co-heirs with Christ, his Love, his Spouse, married to him, and to have fellowship with him. And looking upon his Coffin, which he said he wisht had been brought sooner, He declar'd, He was not at all disturbed with the approach of Death; and the Night following slept very quietly; insomuch that those that had dealt harshly with

him, now wished their Soul in his case, which through Comfort drew Tears of Joy from his Eyes; and that Night he prayed to Admiration, declaring God had given him another Heart. And when he heard of some that had died suddainly, or after a short Sickness, he said, He had cause to bless God it was not so with him, who must undoubtedly then have sunk down to Hell, acknowledging his Weeks Preparation was an immediate mercy of God in order to the saving of his Soul, saying, Like *Lot*, he had lingred in *Sodom*, ready to fall into the fiery Desolation, till God's Grace had forcibly plucked him thence, concluding it thus, *Periisem si non Periisem.* And when he was put in hopes of a Reprieve, he rather inclined to die, breathing out his *Cupio dissolvi*, sending for the Clerk of St. *Johns*, and Verger of *Christ's Church*, of which he was once a Prebend, charging them, that he should not be buried in that Church, or in any ordinary place in the Church-yard, but in the furthest corner, where Rubbish was usually cast, and none could be remembred to have been buried before, condemning himself as unworthy the Communion of the Dead, as he esteemed himself of that of the Living. One thing, he said, troubled him much, which was his neglect and disrespect of his Mother since he came to ability, and acknowledged, according to the Fifth Commandment, that his days were therefore justly shortned. He said, He had often wished he were hanged, if such and such things were not true, some of which to his Knowledge were false, and that Judgment had now overtaken him; further urging, that he once in Anger had scared his Mother, in pretending he would go hang himself on the common Gallows with a Bridle: drawing Inferences from hence to avoid rash Wishes or Vows, desiring his Fall might be a means for the standing of others.

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These were his Considerations and Advice in which he spun out the greatest part of the time he had allotted him on this side the Grave; and the last proved the best, as to his Spiritual Consolation; for having wrestled as it were with God by Prayer for a Blessing, it was not delayed. For the morning of the day of his Execution, when the Divines came to visit him, he cryed out as in a Rapture, *Oh! God hath heard me about four or five of the Clock this Morning; for the space of an hour and an half I have had that sweetness in my Soul, that refreshment in my heart that I am not able to express*; he comparing it to the hidden Manna and the white Stone, which no man knows but he that hath it; adding, that he had such a weaning from this World, that might he enjoy all the contents of it, he would refuse them: Such a Trust and Relying upon God in committing his Wife and Children to his care; such Confidence of God's Love and Assurance of his Pardon; such a Longing to be dissolved and be with Christ; such Joy and Consolations as if he had been in the Suburbs of Heaven already, that said he, *I felt where my Heart lay, and then I arose out of my Bed and gave God thanks and praise upon my knees in the place where I had begged this Mercy:* And further, that before he wept for Sorrow, but now he wept for Joy; desiring those present to joyn with him in Praise and Thanksgiving to God which he performed with a chearfuller Countenance than ever, saying in the words of Mr. *Robert Glover* the *Marean* Martyr, *Oh! He is come, he is come*, meaning God's Holy Spirit; and after some discourse, desiring the Prisoners of the Castle to be called together to take his last leave, he would once more read some part of the Morning Service, the Psalms he chose were those usually read at Burials, the Epistle the *15th* of the first of *Corinthians*; some

Prayers

Prayers he selected out of the Visitation of the Sick, the two last Prayers at the Burial, with other Passages in it and else where, which with some alteration and addition of his own, he turned very apt for himself; and then giving good Advice he dismissed them with Tears in their Eyes, saying, That since God had refreshed his Soul, he would a little refresh his Body, the better to enable him to speak at the place of Execution; and so eating a little salt Butter and brown Bread, drinking after it some small Beer, hoping at night to be invited to the Supper of the Lamb. And now the time drawing nigh, he said, his Heart began to quiver through a natural Affection to his Children, yet doubted not but God, who had the Key of the Spirit to open and shut, would at the last give him Strength and Comfort. And then preparing to depart, he as tokens of Remembrance, gave his Staff, Girdle and Books of Devotion to his Friends, and his seal'd Ring to Dr. *Bernard* that had all along attended him. And then the Sheriff of the County, who was an inveterate Papist, coming to receive him, caused his Hands to be pinioned with a Cord, contrary to the Command of the Judges, not allowing it to be done with a Ribbon or his Girdle presented for that purpose, yet he bore it with patience as he did the many other affronts he put upon him, *viz.* the breaking his mans head, and setting an ugly Fellow on the Gallows to mock and deride him, looking upon them as Temptations of Satan to disturb the calmness of his Spirit. When he was in view of the Gallows, he said, *There is my Mount* Calvary *from whence I hope to ascend to Heaven.*

At the place of Execution he concluded to make an extempory Speech, saying, he would put his trust in God, who he hoped would not fail him in that last Act, and was confident death woul'd

disturb him; which Speech though not taken verbatim was in Substance thus:

Gentlemen,

MY first Salutation to you is, God bless you, God save, you and I desire you to pray the same for me. I am, I think, the first of my Profession that ever came hither to this shameful end, and I pray God I may be the last. You are come hither to see a Comedy turned into a Tragedy; the miserable Catastrophe of the Life and Actions of Man in this World, &c. And then went on to acknowledg the Justice of the Law of God as Man, who for his many sins had brought him by this means to a sense of himself, and he all along found the finger of God in it; for he could in all probability have made a very good defence for himself and have baffled or put off his Tryal; but he was so far infatuated that he neglected it. He aknowledged his neglect of publick Preaching and Catechising in the Church, as also private Prayer in his Family, for which Sins of Omission God suffered him to fall foul upon those of Commission; and coming to the blessed Sacrament with his Sins about him, he said once in his sickness, he had made a solemn Vow in case of Recovery, to be diligent in his Duty, but soon forgot it; and so breaking with God by growing worse, he withdrew his Grace from him; he said, I forsook God and he left me to my self: Admonishing all of his Profession to be careful in this great Affair; adding, that in his Sickness, he had also prayed, that if upon Recovery he started back, that God would send some heavier Judgment upon him than ever he had felt to subdue his stubborn disposition, but then little thought it would fall out, as believing this the fruit of his wish; giving thanks to God, that he had taken this means to bring him

home

home. He said, he had overreached many men, but if his Estate continued to his Wife, he had given order for their satisfaction to a penny, alledging his Ambition had heretofore thirsted after a name of Fame but now it was turned into Infamy; which he desired might rest upon himself, and not be imputed to his Profession; declaring he heartily forgave all those that had an hand in his prosecution, and that they should hear him presently pray for them. Then turning to the Doctor, he asked, if he could mind him of any thing else that was fit to declare, and he would do it; but not any more being called to mind, he desired the People to pray for him and with him, that God would magnifie his mercy in forgiving so great Offences. Then he read the 38, 42 and 51st *Psalms*, very apt for the purpose, desiring them again to joyn with him in Prayer, that God would give him a further Assurance of the Forgiveness of his Sins by the inward motions and comforts of the Spirit, and continue to assist him against the Fears of Death in his last Extremity: Whereupon divers kneeled with him, where he made a moving Prayer, that it fetched Tears from the Eyes even of his Enemies; for some Popish Priests that were present kneeling down, wept with the rest.

The sum of his Prayer was a Confession and Aggravation of his Sins, a begging Mercy that his Soul might be bathed in the Blood of Christ, a sealing of it to his Conscience by the Comforts of his Spirit to forgive all that were his Enemies in this business, and to give them Repentance that had sinned with him; that his Penitency might be a means to abate the Scandal; that he might be assisted against the Assaults of Satan, and the Weakness of his corrupt Nature in this his last Act of Death. He prayed likewise for a Blessing upon his Majesty and his Dominions; also for his Wife

and

and Children, and so commended his Soul to God in confidence of an happy Change; and then he desired Doctor *Bernard* to sing the 115th *Psalm*, and whispering a Friend that stood by him, said, *O pray for me that God do not withdraw his Spirit at this Instant*; and then the Tears trickled down his Cheeks, which might proceed from excess of inward Comfort and Joy; and then praying again, as he rose from his Knees, seeing some of *Waterford* present, he desired to be commended to his Neighbours, adding that though it was usual for them of his Profession to be buried in the Church, yet he had given charge to the contrary, and if they would bury him in the Church-yard, it was more than he deserved; saying further, that for his part, he could be contented were it in the bottom of the Sea, where he might never be remembred: And now, continued he, I have done, only give me leave to be at some private Prayers; wherein he desired their thoughts to joyn with him; and after a short time kneeling, he rose up again, and said, *Now I am ready*; so taking all that were about him, as he knew, by the Hands, solemnly took his leave, ending with this Expression, *I dread not Death, God send us an happy Meeting in Heaven, I am but going before you*; then puting off his Morning Gown, Hat and black Cap he took another Cap and Handkerchief, when, being about to mount the Ladder, he turned with a smiling Countenance to the Sheriff and said, *Mr. Sheriff, will you not take leave of your Friends, when you shall never see them again? what not one word from you all this while? God forgive you, and I do from the bottom of my Heart that usuage of yours, which might have distracted me, but did not, I have prayed for you even now.* And when he saw the People weeping, he comforted them and said, he thanked God, he feared not Death, and

that

that it proceeded not from any Presumption, but from a sensible Apprehension of God's mercy, and an inward Peace of Conscience. When looking thereupon chearfully about him, and discovering some he had not taken notice of, he bowed, and bid them farewel, and desired them to pray for him so long as he had Life. And now the Rope being about his Neck, he pinned the Handkerchief about his Face, and said to the Hangman, *Honest Friend, tell me when thou art ready, and I will do the like on my part*; and so gave him the Mony he had about him, desiring not to be turned off till he spoke again; and when he had pulled the Cap over his Face, he said, *Lord, now let thy Servant depart in peace, according to thy word, for mine Eyes have seen thy Salvation which thou hast prepared for me.* And commending his Soul to God with suitable Expressions, said, *Now I am ready*, and continued crying, *Have mercy, have mercy, &c.* till he was turned off, and wafted to Eternity in Gales of Sighs and Floods of Tears.

Having hung about three Quarters of an hour on the Gallows, he was cut down, and his Body carried back in a Coach; and that Night about ten of the Clock he was buried, as he had ordered, in the outer part of St. *John*'s Church-yard; and there being a rumour of a Sermon, multitudes of People flocked to hear it, as well Papists as Protestants, which constrained Dr. *Bernard* to preach upon the occasion from the *26th* of the *Acts*, *ver.*17,18. *I send thee*-----*to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins*, &c. and drew from thence inferences suitable to the melancholy meeting, declaring, amongst other things, that the Bishop had a little before his Death charged him, if he preached, that he should say no good of him in his Sermon.

Thus

Thus fell this eminent Man untimely in our Israel, living ill, but dying well; yet let not this make any person careless to delay Repentance, least they be disappointed when they stand most in need of God's Grace in the Operation of his Holy Spirit, which alone must Seal us to the day of Redemption.

A little before he was pushed off the Stage of this World, he wrote a Letter of Advice and Consolation to his Wife, and another of Patience, Humility and Obedience to his Children; the which for the further satisfaction of the Reader, we have here inserted.

My Dear Wife,

Mark well these last Words of him, who these twenty years and upwards hath been your Husband, and might have continued so much longer by the course of Nature, had not his continued and crying sins drawn this punishment deservedly upon him, to be cut off from the Living as unworthy of their Society in the Life. I suffer for my Wickedness, which I beseech God in his mercy, through Jesus Christ, to forgive me. I have only left unto me a small time of repentance; but you, by God's Grace, may have a longer time of amendment, which I would have you to improve to the full, and not lose a moment. Turn unto the Lord your God with all your Heart, cloath your self with patience and thanksgiving, I doubt not but God will have mercy on you, and prove an Husband to you, and a Father to my Children; yea, I doubt not but you shall live with the same happiness, and greater Content, than if I were with you. Serve God, and he will not fail you. Bring up your Children in the fear of God; and that Household you keep, let it be the Servants of God.

Above all things be diligent in private Prayer, make all your Needs known unto the Lord, undertake nothing that you cannot find in your Heart to beg a Blessing for; misconstrue

misconstrue not these my dying Advertisements, which proceed as in the Presence of God, from true affection, that at length I might really give some Supply to my former Faults, and put you in a right way for everlasting Comfort; that tho we part in this World, yet we may enjoy a more happy meeting in Heaven; and after all our Afflictions, be there partakers of endless Bliss. So prays, and ever shall pray as long as he lives,

Your Husband, *John Atherton.*

POSTSCRIPT.

Cast not away this Paper when you have read it, but keep it as a Jewel, and peruse it often, as the Legacy of him who can give no other.

The Letter to his Children.

My dear Children,

IT was ever my desire to have seen you well preferr'd, but God thought otherwise, and my sins would not suffer it, which have not only sentenc'd me to Death, but bereaved me of that small worldly Blessing which I purposed unto you as a Patrimony and Evidence of my Fatherly Affection, and how now it will be disposed of, or what share will come to your Lot, I leave to God, who as he hath given you Body and Soul, so I doubt not but he will of his great goodness provide for your Estate. What is left unto me, and cannot be taken from me, I freely impart and give unto you, not dividing it amongst you by shares and proportions, but giving each of you the whole, wherein, though you communicate one with another in my Blessing and last Counsel, yet each without wrong to the other, may take and challenge the whole to her self.

First, *The Blessing of God the Father, the Son, and the Holy Ghost light upon you, give you a true knowledg of his Word, a true fear of his Will, and a true Faith in his Promises. Let no day past over you, wherein you do not call your selves to a reckoning before you sleep,*

and

and make your Peace with God for the Offences of that day. Be constant in private Prayer twice every day at the least upon your Knees, and God will be a Father to you. Do nothing great nor small without first craving a Blessing from God; and forbear that, upon which you cannot find in your Hearts to crave such a Blessing. Be content with whatsoever God shall afford you, Poverty or Riches. Repine not at his pleasure, who in the end (though it be sometimes contrary to our Sense) works all things for the good of his Children. If you marry, prefer an honest Man that fears God, before all other respects in the World. Be obedient to your Mother, love one another, and live in hope to enjoy again in Heaven the Company of your Father,

now ready to die, *John Atherton.*

Cast not away this loose Paper, but each of you take a Copy of it, and preserve it by you as a Jewel all the days of your Lives.

Thus much for the Fall of this one great Man. Therefore once more let us admonish those in the Words of the Apostle, *that think they stand, to take heed least they fall.*

CHAP. XIV.

An Account of the Penitent End of Anne Evans, *who was burnt at* Plimouth *in the County of* Devon, *for being concerned with one* Philippa Cary *in poysoning the whole Family of Mr.* William Weeks, *of which his Wife and Daughter died; and for which Fact the said* Cary *was likewise hanged, with all the remarkable Passages attending it.*

Reader,

WE again present you with an horrid Scene of Impiety, yet concluded through the

the Grace and Mercy of God on one hand, with a seasonable and serious Repentance; though on the other there appeared much Obstinacy; wherefore, according to the purport of this Design, we shall mostly touch upon the Penitent.

It so fatally happened, that upon the 13*th* of *August* 1675. *Elizabeth* the Wife of Mr. *William Weeks*, a Dier of *Plymouth* in the County of *Devon* falling suddainly into a desperate Sickness, after frequent Vomitings, and violent Purgations, died; and her Husband and Daughter were afflicted in the same manner, accompanied with grievous Pains and Swellings in their Stomach, also cold Sweats and Faintings, with extraordinary Drought. Likewise a little Child of Mr. *Pengelley*'s was taken in this Disorder, and the Physicians consulting the Distemper, concluded they were poysoned; that Opinion being the more strengthened by a Paper of crude Arsenick found in a Tub of Oatmeal. However Mr. *Weeks* and the Child recovered, but the Daughter, after some lingring Torments, followed her Mother to the other World.

This creating great Consternation, as well in the Town, as that unfortunate Family; it was thought fit to inquire into the Matter with great strictness, and at last they pitched upon the Authors of the Villany, which appeared by all circumstances to be one *Philippa Cary* a Nurse in the House, and *Ann Evans* a Parish Girl, that had been put out an Apprentice to Mr. *Weeks*; and it was brought about by putting some of the aforementioned poyson in the Pottage the afflicted and diseased Persons eat. For *Ann Evans* upon Examination before a Magistrate, confessed, having bought some Oatmeal with which the Broath was thickned, and served up, she afterward found yellow stuff in it, which appeared to be poyson; but this will appear more at large in her Confession after Condemnation.

demnation. That they were poisoned, appears by the Physician and many circumstantial Evidences, and that *Cary* had threatned to do her Mistress's business one way or other, saying, It might be well done by Poyson, but then a fear arising, that the Apothecary would take the Name of those that bought it; It so happened one day as *Ann Evans* was gathering Herbs in the Garden, a yellow Stone was thrown over in a paper, which she took up and shewed the Nurse, who declared she knew not what it was, grounl it and put it into the Pottage by the Nurse, who said, it would make brave sport with her old Mistress, with whom she had a falling out, and that she would dye of it within half an hour; and that when she was gone they should then live as merry as the day was long; and in brief, the Poyson being put into the pot, the parties above mentioned to be poysoned did eat the Broth, and thereupon *Cary* and *Evans* being committed to the Gaol of *Exon* after near six Months continuance they were brought upon their Trials, and the Proof being strong against them they were found guilty; and *Evans* as a contracted Servant received Sentence to be burnt to death, it being Petty-Treason according to the Laws of *England* to murder any one in that nature; but *Cary* was sentenced to be hanged only, to which she pleaded her Belly, but upon Inquiry she was not found with Child; and so they were ordered to be executed in *Plimouth* where they had done the Murder. After which during the respite, several Ministers visited them, laying before them the grievousness of the Offence and making them sensible of the danger they were in, not only of the Judgment of Man, who was able only to kill the Body, but of the Wrath of an Eternal God, who could cast Body and Soul everlastingly into Hell Flames; at which they

shrunk

shrunk up their shoulders and said, they hoped their Repentance would make an Attonement; and being asked what Repentance? they said, their Sorrow for what was done and for their Sins, and that if it was to be done again they would not do it. Then being exhorted to a narrow search of their Hearts to prevent its deceitfulness, and conceive a true sorrow for the dishonour they had put upon their Maker in so highly offending him by breaking his Commandment, particularly in shedding innocent Blood. And is this, said one of the Ministers, all the satisfaction you can make in being sorry only that you have committed this Crime? To which they replyed, they knew no other. And being again asked, who or what Jesus Christ was, and what he had done for them? These miserable Wretches were so ignorant to answer they could not tell: And some time after, *Anne Evans* being pressed to declare in Truth and Sincerity, whether her Accusation against the Nurse was really true, because she had protested her Innocence at the Tryal, she said with Tears in her Eyes, Sir, I am a lost Creature, I have no hopes in this World, I would not willingly damn my Soul by drawing upon me the guilt of more bloud, I speak it as in the presence of God, I had not put in the Poyson into the Pottage had not the Nurse bid me do it; saying further, my Body is lost, but if the Lord will have pity upon my Soul it is all I desire: and continued she, the Nurse had said, she should never confess though she did hang for it, though I might confess what I would, she would not confess any thing. And indeed she appeared very obstinate, protesting her Innocence, and charging her Blood upon the Judge, Jury and Witnesses, as wrongfully destroying her Life. For the Matter being put home by the Minister, she replyed, Alas Sir! What will you have

me

me say, I am as free from this Crime as the Child that is unborn; but the Maid did it, telling me she was weary of her Life by reason of her Mistress, who was such a curst old Woman, that there was no living with her, and that she was resolved to leave her Service, and go away with the Mountebanks Man, with whom she was in Love: And being asked why she did not discover this wicked Intent, she only said, That indeed it was her fault, if it were a fault; but *Evans* being brought to her, disowned all she had alledged, saying further, That *Cary* would have had her run away, promising to help her to a riding Suit; and so the Conference ended in devout Prayers to Almighty God to turn their Hearts, and give them a true sight of their Sins, and serious repentance. However the Nurse insisted to declare her Innocence, and that she was guilty of no Crime deserving Death; but *Anne Evans*, more sensibly touched, greaty bewailed her self, mourning and weeping for her sins in an extraordinary manner, expressing her fear of being lost to all Eternity. To which a Minister replied, She might be mistaken, and nearer Heaven than she was aware, that her sins were not too great for God to pardon; and that she should remember three Texts in Scripture, viz. 1. *This is a true and faithful Saying, worthy of all acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief.* To which she replied, *Yea, Sir, I am the greatest Sinner in* Plymouth. 2. *That who-ever comes unto Christ he would in no wise cast out.* 3. *That the Blood of Jesus cleanseth from all sins.* Desiring her to meditate upon these things, and comfort her self in God's Mercies, taking to her self shame and confusion of Face, that she might give God the Glory, forgiving all the World, as she hoped to be forgiven, or else she could not expect the favour of a merciful God, and even that from the bottom of

her

her heart, *Philipa Cary*, whom she said had drawn her into this snare; To all which, she replyed, I will do it, and it should not grieve me, though she live and I dye only for this Fact: I forgive her as I expect forgiveness from God. And after much Labour and Pains with her, she came to this ingenuous Confession.

The Confession of Anne Evans *in Prison*, &c.

ENVY being once at the height is put in execution with a witness. This Nurse having by some means caused her Husband to receive Words from her Mistress, he was pleased to be very angry with his Wife for them, threatning to leave her, and did so for a fortnight, which made her contrive this barbarous design, saying, she would fit her Mistress for it, as being the cause of her Husband's going away, and so endeavoured to put it in practice, perswading me to go to an Apothecary for Ratsbane, telling me, I should ask it for the poysoning of Rats and Mice, declaring it would do her work in a short time; and then when the old Devil was gone they should live as merry as the Day; and that she knew one that was poysoned in a little time with it, being taken in some Cream. But I refused it at that time, and told her, I by no means would have any hand in it. But living in much fear of her, as knowing the Power she had with my young Mistress, Having found the Poyson in the Garden as before mentioned, I laid it up, after having shewed it to the Nurse; but going out for Water, I found it gone at my return, and saw her afterwards grinding it on the Hearth with two Tiles; and demanding what she was doing, she cried, *Peace, we shall have brave sport, if you will but put this into the old Woman's Dish.* And not knowing what it

was, or that the end of it could be Death; nor being willing to have the Nurses Displeasure, she consented to keep Counsel, and saw the Nurse put some of it into a Toast and Ale, having before steeped it in other Liquor all the Night, and gave it to Mrs. *Weeks* to drink.

This being her Confession of the Fact, she had a true sense of her Guilt, and much deplored her miserable State; and being desired to take some sustenance to supply her Spirits, we refused it, saying, That there was other Work for her to do than to eat and drink; she had a Soul to be saved, and would look wholly after that, and take no more care of her Body, which should neither eat nor drink more in this World; confessing her Fault, and weeping when she considered the heinousness of her Crime, saying, Never was a poor Creature so cheated out of her Life; but, continued she, I forgive the Nurse from my Heart; and Sir, tho' my sins are many, yet God's mercies are more; and if Christ hath not Merits enough to save me, I will be content to be damned eternally, saying upon more strict Enquiry, That she saw and detested her Sin, and was unfeignedly sorry for the committing of it; not only that it was committed against her Mistress, and had ruined them together with her self; but it extreamly grieved her, that therein she had dishonoured God that had made her, and Jesus Christ that had died for her; and the Holy Ghost who had sanctified her to become the Servant of her most merciful Creator; however she would not despair of mercy, for that the Thief upon the Cross found mercy from our Saviour at the last; and I question not but that my Saviour will have mercy upon me. During her being here, her Sister came weeping to take her last farewel, to whom, after other Discourses, she said Indeed my time is short, and I am drawing near

unto

unto Eternity, but I hope in God for an Eternity of Happiness. And being desired to fix her Faith upon the Rock of Ages and fasten her hope in a confidence of God's mercies, she said, I believe and receive this faithful Saying, worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief; and so the Minister prayed with them.

This being the Night before the Day of their Execution, they slept not, but considered of their Latter end; *Anne Evans* desiring the Minister, who had constantly attended her in order to prepare her for another World, to be with her in her hour of Death: He promised it, and comforted her with strengthening Consolations to undergo the Severity of the Law, giving her hopes of a joyful and glorious Resurrection. After this *Philippa Cary* being urged not to cast away her Soul in an obstinate denying her Wickedness. She said, I confess I put a Spider into the Tankard of Beer, and bid the Maid squat it; but it was a foolish and vain Word, I never intended any more hurt to my Mistress than I do to my own Soul. Then she proceeded to lay all the Blame upon *Anne Evans*, denying that she had committed any Fact worthy of Death.

The time of Execution being come, she was led to the Gallows erected for her Execution; but *Evans*, according to Sentence, was drawn upon an Hurdle in a very melancholy posture to the place appointed, and there the Stake being set up, the Maid was bound to it, and the Minister present gave her Spiritual Consolation, and the 15th Psalm was sung with the concurrence of the Spectators. And here again *Anne Evans* declared her hearty Sorrow for what she had done, confirming all she had said before, acknowledging that her Crime had made her unworthy of the favour of God, but

she hoped his infinite mercy would restore her to it, intreating the Minister to pray for her. She discoursed with the People, wishing all would be warned by her Example; and then a suitable Prayer was made to recommond her to the merciful Arms of her most gracious Lord and Redeemer, and to pity and pardon her Transgressions; which being ended, and she having received the Ministerial Blessing, she said, with Tears flowing from her Eyes, Ah Sir, I am never able to recompense you for your labour and Love, Care and Pains, for the Salvation of my precious Soul; but the Lord, I hope will do it; the Lord reward you, the Lord recompense you for all these Kindnesses. I thank you with all my Heart. And as he was taking his leave of her, she said, Pray Sir, intreat for me, that I may not be put to much torture, which was accorded, and she further strengthened by Instructions to cast her self upon the Lord Jesus Christ, and rely upon Salvation in his Merits; and in the midst of Prayer and pious Ejaculations the Rope was drawn strait about her Neck, and the Block on which she stood taken from under her; and about half an hour after the Fire kindled, which had been done sooner by the Will of the Hangman, but as we may see in compassion to the Dying Penitent, Providence prevented it, he not being able, though he often attempted to kindle it sooner.

One thing in this Execution was remarkable: no sooner was the Fire kindled, but the Wind shifted its quarter and blew the smoak full in the Nurses Face, who was upon the Ladder, whilst she had the sad Spectacle of the burning before her Eyes. *Anne Evans* being consumed, the Hangman, who as it was reported, having promised *Cary* not to execute her, was gone out of the way and could not for some time be found; but in the

end being discovered, he was brought by force to do it; yet delayed as long as possible by pretending drousiness and sleeping under the Gallows; and this with other circumstances that occurred, gave her a hope of longer life; however seeing she must dye, she confessed her self to be a great Sinner, as guilty of Swearing, Lying and Sabbath-breaking, but would not own the Fact for which she suffered, and in a great passion cryed out in the words of the Psalmist, *Judge and revenge my cause, O Lord.* And after further Admonition part of the 25th *Psalm* was sung, whilst trembling and fear of Death overwhelmed her; and then being urged to confess, her obstinancy appeared the same, yet desired to be prayed for; the substance of which Prayer was to lament the depravedness of sinful Nature, and implore an abatement of God's Wrath towards sinners; intreating the merciful Lord of Life, if it was not yet too late, that he would give her an insight of her sins, and from that a true Repentance; so that her stony Heart being taken away, and an Heart of Flesh given her, she might glorifie his holy Name by a free and ingenuous Confession of her Fault for which she dyed.

This Prayer ended, she was urged again to the same purpose, but waved all manner of Confession, but prayed in the form of the Lords Prayer, and a Confession of her Faith in the Apostles Creed; and then being exhorted to remember the merciful Nature of God, who would save her, as yet was hoped, provided she would come unto his terms of Confession and Repentance. She still continued to say, she could not confess that whereof she was not guilty; yet said, she forgave all that had been the occasion of bringing her to this end. And so preparing her self for Death, which, as some will have it, she did not expect at

that time, relying upon the Hangman's Promise, who had, as they suppose, more than ordinary familiarity with her, she was turned off and cast into the Arms of Immortality to be tryed at the Bar of the Righteous Judge of all the Earth, who alone knowns the secrers of all Hearts, and can discern Truth from Falshood, which too often in this World deceives the Eyes and Understanding of the curious and vigilant. And thus have we briefly related this deplorable Relation.

CHAP. XV.

An Account of the Life and Penitent Death of Thomas Holland, *who was executed at* Kenington-Common *near* Southwark, *for the Murder of his Wife,* Anno 1687. *with all the material Circumstances that attended that bloudy Crime, and the extream Penitence that followed, and other things worthy of note.*

THIS *Thomas Holland* was by Trade a Crape-Weaver, and at the time of the execrable Murder lived in a place called the *Mint* situate in the Parish of St. *George's Southwark*; when so it happened, coming home one Evening a little in drink, and his Wife giving him some words, he so highly stomacked it, that having a Bagonet by his side, as having it seems newly lifted himself for a Souldier, he on a suddain stabbed it into her Breast, of which wound she dyed.

This Murther being known, he was apprehended, and committed to the *Marshalsea-Prison*, where he continued greatly bewailing himself, crying mightily to God for mercy and pardon, and to wash away the innocent Blood he had shed, that his Soul might not sink under the Load of it to to Eternal

Death;

Death; expressing an extream horror for his Guilt, declaring, that for his Drunkenness, Sabbath-breakings, and other Sins, God had been pleased as a punishment to let him fall into this, and to expose him to death and the shame of the World, that he might be sensible he had a Soul to be saved, and so make timely provision for Eternal Life. And being asked what induced him to commit so base and unnatural a Murder? he said, the Devil then put it into his Mind, for he never designed it before that time; and his neglect of Prayer and resorting to the place of God's Worship had given him power to improve that Temptation into an Act; the very thought whereof made his very Heart to bleed; adding that although his Wife had been none of the best Wives, but one who had imbezeled and squandred away the monies he had worked for; yet had she been far worse, his Crime was never the less; desiring those that conversed with him to beware of Anger and Passion, which too frequently transport the minds of Men so far that they are not Masters of them, but carried away by rage, so that in a moment they are compelled to repent in sorrow and misery all the days of their Lives.

Being asked, if he was truly sorry for his sin, as it was a sin in its own nature and a dishonour to God Almighty, and not for that it brought shame and punishment; he said, that now he was altogether out of love with his most darling Sins and beloved Lusts, for now they appeared before his Eyes in their proper shapes, ugly, monstrous and deformed; whereas before the Devil had gilded and glossed them over to inchant and bewitch him. He wondred how men could be so besotted as easily to be led away to ruine and destruction, which they would not do, if they well observed the words of *Solomon*, when he says, *He that getteth*

Wisdom, loveth his own Soul; and he that keepeth Understanding, shall find good. This he commented upon to be his neglect, as not wisely considering what in his prosperity would have made him most happy.

The Assizes coming and held at St. *Margarets-Hill* in *Southwark*, he was found guilty, and Sentence of Death passed upon him; after which, flattering himself no more with the hopes of Life, he betook himself wholly to Meditation and Prayer, complaining often of his heavy and lumpish Heart, desiring that God of his Mercy would soften and new mould it into Repentance. And in the deep Agonies of Soul, he would often cry out; *The Spirit of a Man will sustain his infirmity, but a wounded Spirit who can bear?* He owned that he justly deserved to die, and if any desire of Life remained, it was for a convenient quantity of time to make Peace and Reconciliation with his God; desiring to be forgiven of all People, even as he forgave all the World; intreating the Prayers of such as came to visit him; drawing in the end a comfortable Consolation from these saving Promises: *Come unto me all ye that labour and are heavy laden, and I will give you rest for your Souls. When a wicked man turneth away from his Wickedness, that he hath committed, and doth that which is lawful and right, he shall save his Soul alive,* Ezek. 18. 27. *To the Lord our God belongs Mercies and Forgiveness, though we have rebelled against him, neither have we obeyed the voice of the Lord our God to walk in his Laws that he set before us,* Dan. 9. 9, 10. *I will arise and go to my Father, and say unto him, Father I have sinned against Heaven and before thee, and am no more worthy to be called thy Son,* &c. Luke 15. 18, 19. *Enter not into Judgment with thy Servant, O Lord, for in thy sight shall no Man living be justified,* Psal. 143. 2.

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If we say we have no sin, we deceive our selves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, John 1. 8, 9.

And on these things would he often muse and meditate, owning himself a great Sinner, and saying, Nothing but the Blood of Jesus Christ that cleanseth from all sin, was capable of delivering him from the Wrath to come, to shield him from the burning Arrows of God's fiery Indignation, which must otherwise break him in pieces like a Potters Vessel. And when he meditated upon Eternity, and the dreadfulness of the flaming Deluge of the Wrath and Indignation of an incensed God, he would look pail and tremble, as if seized with a Convulsive Fit, breaking out in an abrupt stammering in the Words of the Prophet, *Ah, who can dwell with the everlasting burning? and who is able to abide thy wrath, if thou arise in Judgment with fury? Thou O God, whose very Looks dries up the deep, at whose Presence the Mountains trembled, and the foundations of the Earth are moved, whose breath melts the Mountains.* And Oh! continued he, thou that art cloathed in brightness and Majesty, pity a poor Wretch prostrate on the Dust, before cloathed with shame and confusion of Face, in having defaced thy Image; heaped sin upon sin, and transgression upon transgression; but O, I confess my manifold sins and wickedness, and will no longer dissemble nor hide them, but lay them naked and open before the face of Almighty God. Upon this he proceeded to declare he had been given up to Swearing, Drunkenness, breaking the Sabbath, and many other sins, imploring God to give him still a truer sense of them, that his ways might be known to him on earth, and his saving health among all Nations; and much in this man-

ner continued till the morning of his Execution, when taking leave of his Friends, he was put into a Cart, with a person condemned for clipping of Mony, and conveyed to *Kenington Common*, the place appointed for their Execution; when being under the Gallows, he prayed very fervently, and desired the Spectators to do the like on his behalf, saying,

O Lord God, eternal, most merciful and powerful, to whom belong the Issues of Life and Death, I beseech thee in this my great Extremity not to let my Spirits faint, nor my Faith fail, but support me by the Beams of thy goodness and infinite loving-kindness darted into the inmost corner of my Soul. O let the Light of thy Countenance shine upon me, and thy refreshing Favours cover me, till the pangs of Death are over. O I confess my Sins and my Iniquities are ever before me. Lord I presume not upon any thing of my own unworthiness, yet I am bold to lay hands on the Merits of my blessed Saviour, and seize the prey of Life, that I may in him overcome Death, and be raised up with Joy at the last day. I know, O Lord, I have deserved eternal Death and endless Torments, but thy mercies are infinite, and can cover me from the angry stroak of thy Justice, till the Storm of thine Indignation be overpast. O behold a miserable Creature humbling himself before thee; and if he must perish, resolving to perish at the Footstool of thy Mercy-seat even with a Jesus in his Arms.

These Expressions, or rather Prayer, being ended, he turned to the People, and admonished them to repent of their sins, and beware of Temptation, lest giving themselves up by degrees in committing little sins, and so proceeding to greater,

they found themſelves in the end loſt and undone paſt all recovery, eſpecially to this World. O then continued he, be more wiſe, and let your time be ſpent in laying up Treaſure in Heaven, which will never fade nor fail you, and ſquander not away the precious Moments allowed you to barter with Heaven for Eternal Life and Crowns of Immortal Glory and Honour, in Trifles and Vanities, even gaudy Nothings, that at a diſtance appear ſplendid and gay, but are found like the Apples growing upon the brink of the Lake of *Sodom*, which outwardly appear fair and inviting, but within contain nothing but Cinders and Smoak.

Having thus far expreſſed himſelf, and taken Leave of his Friends, he with his Fellow-Sufferers betook themſelves to Prayer in a moſt mourning and devout manner, which drew Tears from the Eyes of the Spectators; and in concluſion, in the midſt of their many pious Expreſſions, Prayers and Ejaculations, the Cart drew away, and left them alone to appear and Anſwer for their miſdeeds before the dreadful Tribunal of the righteous Judge of all the Earth, to whoſe mercy we leave them, with a charitable Hope that their Winter Storms are paſt, and the eternal Spring of Happineſs ſmiles upon their Souls.

CHAP.

CHAP. XVI.

An Account of the bloody Crime and penitent Death of Mary Hobry *a French Midwife, who was burnt in* Leicester Fields, Feb. 1687. *for murthering her Husband* Denis Hobry, *whom she afterwards cut in pieces; together with all the material Circumstances attending it, according to her own Confession,* &c.

AMongst all the amazing Relations we have already given, none can reasonably be accounted to exceed what is intended for the Subject of this Chapter; or indeed upon the first appearance carried a swifter Horror and Consternation through the great Metropolis of *England*, or where ever Fame breathed the bloody Relation, the Thoughts of Men for sometimes dwelling upon it, till by the Hand of Providence this Mystery of Iniquity was unravel'd and made perspicuous to the World.

It so happened in *January* 1687. that some People coming early in the morning through *Parkers Lane* between *Holborn* and *Great Queen-street*, discovered on a Dunghil near the Stables, the Trunk of a Man's Body, with the Head, Arms and Thighs, &c. cut off, which occasioned various Conjectures, and every one gave Censure as Fancy dictated, whose it might be, or to whom it might belong; till after various Enquiries it was found to be the murdered Carcase of *Dennis Hobry* a Frenchman, who had been strangled by his Wife *Mary Hobry*, and thus mangled for the better conveyance, and prevention of discovery, which being made out by the circumstantial and positive Testimony of a Cloud of Witnesses, and the Murderers taken into custody, she came to this ingenuous Confession,

That being married to the afore-mentioned *Denis Hobry*, she had not continued with him above three Months before he fell into a dislike of her, occasioned by her not complying with his exorbitant humours, and proceeded from Words and Revilings to Outrages and Blows; and this difference continued about two years; nor could her removing into a private Lodging prevent his Persecution, tho' he denied her for his Wife; but in the end they came to better Terms, and a seeming Amity was contracted, upon his declaring her to be lawfully married to her; but they cohabited not many days before he returned to his former course of ill usage, and then plundering her of all things that were portable, went for *France*, of which Country he was a Native, and returning again, was received upon promise of amendment, but kept not his Covenant, rather growing worse, which drove her almost to despair, making, as she said, her Life a Burden to her; and the Devil, who like a subtile Agent is always at hand with his Temptations, putting in, urged her to resolve upon his Death, as the best expedient to be rid of him, yet had many relentings before she could come to fix upon the wicked Design; however, though she put it off, the Temptation remained strong upon her; and he coming home about Five in the Morning much in Drink, and abusing her after a strange manner, by Words, the fatal purpose came into her Head, when he was asleep to strangle him, which she did with his Garters, being a double Packthred; for fastning it about his Neck, she put and end to his Life within a quarter of an hour; but then relenting, laboured to recover him, tho' too late; and not knowing in this extremity how to dispose of the dead Body, she sent for her Son by another Husband, and made him privy to what she had done, which greatly surprised him, and after she had

had brought him to an Oath of Secresie, he said, O Mother what will you do? shift for your self, and go out of the Land; for if you are once taken, you will never get off. But she told him she was not prepared with sufficient Monies to pass the Seas, and could think of no better way for Concealment, than to dismember the Body, and disperse the Quarters; and accordingly she did it, and laid the Trunk of the Body where it was found, and disposed of the Thighs, Legs and Arms in the *Savoy* Bog-house, and the Head into another Bog-house by *Exeter Exchange*, where they were afterwards found and brought to the Trunk, which was Lodged at the Sign of the *Coach and Horses* in *Parkers-Lane*, as a sad Spectacle to the numerous Spectators. She further declared, That there was no person assisting her in the Murder: and upon her Trial at the *Old Bayly* confessed the Indictment; and tho' she might have had the Liberty to have retracted that Plea, and taken a Trial, she refused it, weeping bitterly, and greatly bewailing her rashness. However in the close of the Sessions she received Sentence to be drawn to the place of Execution, and there burnt as the Law requires in case of Murder and Petty Treason. But her Son and two Cozens, who were Indicted as Accessories after the Murder was committed by way of concealment, were acquitted. *Mary Hobry* being remanded to *Newgate*, there to expect the dreadful Execution of this Sentence, her Eyes were overflowed with Tears, and her Voice perpetually interrupted with Sighs and Groans, wringing her Hands, and beating her Breasts, like a Person distracted, declaring that her wickedness was such, that she desired not to live; acknowleding the Justness of the Sentence upon her, and wishing nothing more than her Sufferings and Death might expiate her sins, and be a warning to others not to fall into the like

Temptation whatever Provocations offered. Her Crime having caused a Hell of Sorrow in her Conscience, she discovered it to divers of her intimate Friends, before her being apprehended; but they all detested it with the greatest abhorrence imaginable, and would not suffer her to shelter in their Houses, her own Daughter being of this number, and no consideration, but her poor Mothers Life could have made her kept it secret, then how much more, continued she, must I be abhorred in the sight of God, who is of purer Eyes than to behold Iniquity? when the aggravation of this Murder, was yet more, insomuch that the Murdered Creature was taken off in the midst of his Sins, and had no time so much as to speak, no nor to think of any thing that was good.

These Considerations made Tears flow from her Eyes, till she had wept so long, that there was hardly any more moisture remaining to supply those fountains of Sorrow; adding, that though she had been weary of her own Life by his Cruelties towards her, yet it became her as a Wife to to suffer more and bear patiently Affliction as a discharge of her Duty towards God, who has commanded her Subjection; and that the Ill-nature and Wickedness of a Husband cannot discharge her of an indispensible Duty. These and many such like Expressions she had in French and broken English to such as came to visit her in *Newgate*, saying, she was a poor lost Creature, who had justly deserved death, and would now give her Advice to do all the good she could to others. And although the Popish Priests, who about this time were rampant, buzzing in her Ears and plying her with many idle stories, she seemed not much to regard them.

The *Fryday* of the next Week after her Sentence, she was drawn to *Leicester-Square* a little

beyond St. *Martin's-Lane*, where a Stake was set up, and a numerous croud of Spectators throng'd on every side to see this miserable spectacle; and here with tears she exhorted the People to beware of Passion and Anger, especially not to suffer it to break out beyond its bounds into a Temptation too hard to be resisted, lest it ended in Shame and Death like hers. She said, she had been bred up to know better things, as having great part of her Conversation with the better sort of People: But what signified all this now, since in fine she must dye, and there was no remedy? however if it might prove a warning to others, she had her end.

Here the Popish Priests, who had engrossed her latter end to themselves, fell to document this poor Soul, whom they had before deluded, whispering for the most part and pointing upward, but she cast her Eyes downward, composing her self for the dreadful Death she was to undergo. And then being led to the Stake and set upon a Block the Rope was fastened about her Neck, and after she had prayed a while, upon the sign given, it was drawn close and the Block struck away; and she having continued in this posture till it was supposed she was dead or past her senses, the Fire was kindled and her Body consumed to Ashes.

And may this be a warning to deter others from offending in this manner, even in thought; for it has ever been observed, that God's most remarkable Judgments pursue the shedders of Blood and for the major part it falls out according to the Common Law; as in the *Mosaick* Law, *viz. He that sheddeth man's Blood, by man shall his Blood be shed.* And though it be done never so secret, it cannot escape the Eye of God nor his Providence from bringing to light.

A

SERMON

Occasioned by the

EXECUTION

Of a Man found Guilty of

Murder:

Preached at *Boston* in *New-England*, *March* 11th 1686.

Together with the Confession, Last Expressions and Solemn Warning of Murder, to all Persons; especially to *Young Men*, to beware of those Sins which brought him to his Miserable End.

By *INCREASE MATHER*, Teacher of a Church of Christ.

Deut. 19. 20, 21. *And those which remain shall hear and fear, and henceforth commit no more any such evil among you. And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

Prov. 28. 17. *A man that doth violence to the blood of any person, shall flee to the Pit, let no man stay him.*

Boston, Printed for *John Dunton* and Reprinted at *London*, in the Year 1691.

To the Reader.

THE Sermons *emitted herewith* (*both that of mine, and that also delivered by my Son*) *are Published to gratifie some who have been perhaps too importunately desirous to have it so. The Person that occasioned the Preaching of them is now uncapable of receiving benefit by them. Whether they were blessed for any saving good to his Soul, the Lord knoweth; and it becomes us to leave secret things with God*: Late Repentance is seldom true. *There are who think that many who perished in the Flood, were by means of that Judgment brought to true Repentance. To this sense some interpret that Scripture,* 1 Pet. 4. 6. *otherwise we read not of more than one man in all the Book of God, that was brought home to Christ but a few hours before his death. Nevertheless, the Lord knows how to make the woful death (as to his Body) of a great Sinner, to occasion the Conversion and Salvation of many Souls.*

If any be awakened by this sad Example, to turn from those sins which proved the Ruin of a miserable Man. And if these Sermons (such as they are) *may be a means to further the Work of Repentance towards God, and Faith in the Lord Jesus Christ, in* any *that shall read them; the Design of this Publication will be attained.*

INCREASE MATHER.

March 26
1686.

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INCREASE MATHER.

March 26.
1686.

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And if he smite him with an instrument of Iron (so so that he dye) he is a Murderer, the Murderer shall surely be put to death.

A Great part of this Chapter is taken up in declaring who should have benefit by *the City of Refuge*; and who might not expect advantage thereby? There are two sorts of *Manslayers.* (1.) One may kill his Neighbour accidentally, though he had no design of hurt to him nor any displeasure against him: The *City of Refuge* was for such. (2.) A Man may in hatred or in passion kill another, and then the *City of Refuge* could not secure or save him from the Hand of Justice: To intimate which, is the scope of the Words which have been now read; wherein we have two things: 1. A Criminal. 2. The Punishment to be inflicted on such a Criminal.

1. A Criminal. *He is a Murderer*: there are three particulars mentioned, which if they concur, the person is guilty of Murder. 1. If he smites another man, *h. e.* if he does so, not accidentally but designedly. 2. If the *Instrument* which he smites him with be of *Iron*, that makes the Murder to be the more evident. In the verses following it is added, *That if he smite him mortally with a stone, or with wood, he shall be accounted a Murderer.* The *Jewish* Writers tell us, (*a*) That if a Man were slain, there was diligent enquiry made concerning the *Instrument*, whereby he was killed. If it was

(*a*) Vide *Grotium* & *Ainsworth* in Locum.

with

with a Stone, or with Wood, they examined whether the Stone or Wood were of that bigness as that the dead Man might probably receive his death Wound thereby: But (they say) if it were with an *Instrument of Iron*; no enquiry was made as to the greatness of it, because the least nail of Iron might easily kill. And it is to be presumed, that a man will not strike another with an *Instrument of Iron*, except Bloud and Murder be in the Heart. 3. If the Wound prove mortal, the striker is guilty of Murder. Though a Man should smite another, and that with an Instrument of Iron, if death does not follow, he is not guilty of that high degree of Murder, which the Text speaks of; but if he smite his Neighbour so that he dye, then he is a Murderer.

7. Here is the punishment to be inflicted on such a *Criminal*. *The Murderer shall surely be put to death*, Only God's Order was to be observed. The Murderer was to be put to death in a judiciary way. Amongst the *Jews*, *the avenger of blood was to be the Executioner*, as the nineteenth verse of this Chapter shews, where it is said, *that the avenger of blood himself shall slay the Murderer*. The Hebrew Word for the *Avenger of Blood* is *GOEL*, which is sometimes translated a *Redeemer*. The Word properly signifies one that is *near a kin*. The next kinsman had right to Redeem, he also was to be the Avenger of Blood. Only before Execution could be done, the Magistrate was to pass a Judgment. The Man-slayer was sent from the City of Refuge whither he fled, unto the place where the Fact was done, there to have his Trial. If the Magistrates of that place found him not Guilty, he was returned to the City of Refuge, there to be in safety till the death of the High Priest, and then to be set at liberty: But if he was found guilty of Murder, he was to be put to death publickly by the hand of Justice.

The

The *Doctrine* then before us, as suited to the present occasion, is,

That Murder is a sin so great and heinous, as that whoever shall be found guilty of it, must be put to Death by the hand of Publick Justice.

The Explication and Confirmation of this Doctrine may be set before us in three *Propositions*.

Propos. I. *Murder, is when a Man does voluntarily and unjustly take away the Life of another person.* —

So that there are three things implied in Murder.

1. *The Object slain must be one of Mankind.* To take away the Life of another Creature is not Murder. The Sixth Commandment saith, *Te shall not kill.* The Hebrew Words are LO TIRTZACH, *i.e. Thou shalt not murder.* It was a vain Opinion of the *Manichees*, whom *Austin* confutes, That the Life of no Creature might be taken away, because the Commandment of God saith, *Thou shalt not kill.* God has given express leave to all the Sons of *Noah*, i.e. to Mankind, that they should take away the Lives of other Creatures, as they should see cause; only Man being a more Divine Creature, his Life is to be Sacred. It may not be medled with, except in Cases where the Great and Sovereign God, who has an absolute Power of Life and Death, has appointed.

2. *Capital Murder is wilful.* There is a difference between Murder, and *Casual Homicide*, or accidental Man-slaughter. If a Man shoots an Arrow, or throws a Stone, or the like, not thinking that any one will be hurt thereby; in case it should happen to kill a Man, it is not murder. If that he did it ignorantly, unawares, and no way *sought the harm* of the slain man, he is not to be punished as as a Murderer: This we see in the Context, *ver.* 15, 23, 24, 25. The City of Refuge was for such an one, Deut. 19. 4, 5. *And this is the case of the Slayer, which shall flee thither, that he may live: whoever*

soever killeth his Neighbour ignorantly, whom he hated not in time past; or when a man goes into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the Ax, to cut down the Tree, and the head slippeth from the helve, and lighteth upon his Neighbour that he die, he shall flee unto one of those Cities and live. Not but that a Man may be guilty of murdering his Neighbour, tho' he did not intend to kill him; namely, if he did smite him in anger, or intend to harm him, as the expression is in the twenty third Verse of this Chapter. And it is here expresly declared, not only that he who *shall lie in wait*, or watch for an Opportunity to destroy his Neighbour, or that did *formerly hate him*, shall be judged a Murderer; but if he *smite him in emnity that he die*, verse 21. *i.e.* in an hostile way; though he had no quarrel with him before, if he fall out with him, and in his Passion smite him a mortal Blow, he has murdered his Neighbour, and is guilty of Death. This is presumptuous Murder, the Heart was in it, nor can it be said to be done ignorantly. There is another clear Scripture, which proveth, that if persons fall out, and in the strife one shall strike the other a deadly blow, *Life shall go for Life*, See Exod. 21. 14, 21, 22.

But then Thirdly, In Murder the Life of a man is taken away unjustly. In some cases it is lawful to take away the Life of another. Yea, matters may be so circumstanced, as it would be a great sin not to do it: There are three Cases, wherein the Life of a man may be taken away, and yet no Sin, no Murder committed.

1. *In case of a Just War.* There is a great difference between Blood-shed in War, and in a time of Peace. *Joab* was guilty of Murder, because he *Shed the Blood of War in Peace*, 1 Kings 2. 5. Had he killed *Abner* and *Amasa* in the War-Time, before *David* had made Peace with them, he had not

been

been guilty of murder; but because he shed Blood after a Peace was concluded, he was a murderer. Sometimes in War, they that take away Lives do an acceptable Service to God. *Abigail* told *David*, that God would certainly bless him, because he *fought the Battles of the Lord*, 1 *Sam.* 25.28. And we know that *Abraham* was blessed, after he returned from *the Slaughter of the Kings*, with whom he had a just War, *Heb.* 7.2. In these Cases the not shedding of Blood may possibly expose to a Curse. Jer.48.10. *Cursed be he that does the Work of the Lord deceitfully, and cursed be he that keeps back his Sword from Blood.*

They that are in Civil Authority, may and ought to take away the Lives of Men, that shall commit Crimes, by the Law of God worthy of Death. The Apostle therefore saith concerning the Magistrate, *He is the Minister of God to them for good: But if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is the Minister of God: a Revenger, to execute wrath upon him that does evil*, Rom 13. 4. Private revenge is evil, but publick revenge on those that violate the Laws of God, is good. The Magistrate is God's Vicegerent. As none can give Life but God, so none may take it away, but God, or such as he has appointed. It is their work to see that the Lives of men be taken from them, when God has said, *That they shall surely be put to Death.* Hence *David* speaks, as in *Psal.* 101.8. *I will early destroy all the wicked of the Land, that I may cut off all the wicked doers from the City of the Lord.* God had put the Sword into his Hand for that end, that so he might clear the Land of wicked Malefactors, who were worthy of Death, and he was resolved to see Justice done. But private persons are not to arrogate to themselves that which is the Magistrates proper work. Men must have lawful Authority for what they do, else in taking

away

away Life, they become guilty of murder. Suppose a person to have committed never such Capital Crimes, if a private person, or one that has no Legal Authority, shall take away his Life, he is guilty of Murder.

Except.3. *In case of a mans own just defence.* So a private person may take away the Life of another: The light of Nature teacheth men self-preservation. If a Murderer assault him he may kill rather than be killed. We cannot say that *Abner* was guilty of Murder when he slew *Asahal* in his own defence. *(b)* If a man be contrary to Justice, invaded or set upon by another in an hostile manner, and there be no other way for him to preserve his own Life, but by killing the Assailant; the Law of Nature, and of all Nations acquit him from the Gilt of murder. But he that *has shed Blood causleß*, or that has avenged himself, is a murderer, 1 *Sam.*25.31.

Propos. II. *Murder is an exceeding great sin.* It is an Expression in the Scripture, *he is as if he slew a man*, Isa.66.3. Implying, That to slay a man is a thing most horrid and hateful; it is indeed the greatest Sin against the Second Table of the Moral Law, and is therefore set in the first place, amongst negative Precepts therein. God forbids the greatest sin in the first place; it is a crying sin. The Lord said to *Cain*, *The voice of thy Brothers Blood crieth to me from the ground*, Gen.4.10. In the Original, the Word is in the plural Number, the voice of thy Brothers *Bloods*: Every drop of *Abel's* Blood had as it were a *voice*, a tongue in it, crying for Vengeance against his Brother that had murdered him. But that this is a grievous Sin is manifest; 1. *In that it is a most unnatural thing.* Creatures of the same kind are not wont to destroy one ano-

(b) *Alsted Theol.Cas.Cap.* 15. *p.*350.

ther. Naturalists observe concerning Wolves, that though they be cruel Creatures, they will never kill one another; therefore if men do so, they are worse than Wolves and Tygers; so that murder is an unnatural and a monstrous Wickedness. 2 *The Vengeance which is wont to follow this sin, proveth that it is an horrid and heinous transgression.* There is a peculiar Vengeance that does pursue this Sin at the heels of it. The *Gentiles* had the Notion of this fixed in their minds: Hence those Barbarians could say, *No doubt this man is a murderer, whom tho he escaped the Seas, yet vengeance suffereth not to live,* Acts 24.4. The Heathen (†) esteemed Δίκη (which is the Word there used for Vengeance) as a Deity that would not suffer great Sinners, and especially murderers to go unpunished. Temporal Vengeance pursueth this Sin. Hence they that have been guilty of it, seldom live long in quiet. *Bloody and deceitful men shall not live out half their days,* Psal. 55. 23. Either they are cut off by the Sword of Civil Justice; or if their murders happen to be undiscovered, a secret Curse of God follows them; oftentimes they are themselves murdered, as both Divine and Human Records do abundantly declare. Nay, though men should truly repent of this sin, and are then through the merit of Christ saved from everlasting Punishment, yet not from temporal Judgment. I cannot tell whether ever any man that was found guilty of this sin did escape temporal Judgment at last. When *David* had caused *Uriah* to be murdered, he did repent of it most deeply and unfeignedly, yet God punished him severely as to outward Judgments; he saw but few comfortable days after that, the Sword never departed from his House. I have read of a man that

† *Ethnici dicen tanquam Deam & Filiam Jovis colebant in Plut. lib. de sera vindicta dice Dæmon efficiur.*

fought

fought a Duel and murdered his Adversary, who afterwards was very penitent, and for several years an eminent Instance of exemplary Piety; but at last he was smitten by the immediane hand of God, so as that Blood gushed out of all the passages of his Body, and he died suddainly. The Relator notes upon it, That tho God forgave him as to eternal, yet not as to temporal Vengeance. But especially Spiritual Vengeance follows this sin: The murderers Soul is filled with hellish Horror of Heart; so that he is as it were damned above ground, and in Hell whilst he is yet alive. *The Avenger of Blood pursueth his Soul*; murderers have confessed, that as soon as ever they had committed the Bloody Fact, they felt the Flames of Hell-fire in their Consciences, and this we see in *Cain*. Therefore after he had murdered his Brother, he cried and roared out, that his Sin was greater than could be forgiven, his Punishment greater than could be endured. And some think that the mark which the *Lord* set upon *Cain*, was a gastly, guilty Countenance, that he had Hell and Horror in his Countenance as well as in his Conscience. And without Repentance everlasting Vengeance will follow that sin. It is said, *No murderer has eternal Life*, 1 *John* 3. 15. that is, without true Repentance. And if he has not Eternal Life, then I am sure he has Eternal Death and Damnation. If the murderer were only to have the Life of his Body taken from him, tho in a painful, shameful and accursed way, that were a light matter; but there is an eternal Curse, a weight of everlasting Vengeance, heavier than mountains of Lead, that shall press his immortal Soul to death, world without end. Murder then is a fearful sin.

Propos. III. *The Murderer is to be put to death by the hand of public Justice.* And this confirms the former Proposition concerning the greatness of this Sin: men may not pardon or remit the punisiment of

that Sin. Among the *Jews* there was no City of Refuge for a wicked or wilful *Man-slayer*; and it is said in the one and thirtieth verse of this Chapter, *You shall take no satisfaction for the Life of a murderer, which is guilty of death, but he shall surely be put to death.* This Sin shall not be satisfied for, with any other punishment, but the death of the Murderer: There are some Crimes, that other punishment less than Death may be accepted of as a Compensation for the wrong done; either some mulct or Fine in their Estates, or some other corporal punishment less than death; but in case of Murder, no fine or imprisonment, or banishment, or corporal punishment less than death can be accepted: *You shall take no satisfaction for the Life of a Murderer.* And indeed equity requires this; by the Law of Retaliation, it is meet that men should be done unto, as they have done to others; and that as Limb should go for Limb, so Life for Life. But besides that, there are two Reasons mentioned in the Scripture, why the Murderer must be put to death.

Reas. I. *That so the Land where the Murder is committed, may be purged from the guilt of Blood.* For Murder is such a Crime as does pollute the very Land where it is done; not only the person that has shed the blood is polluted thereby, but the whole Land lieth under pollution until such time as Justice is done upon the *Murderer*; thus in the thirty third verse of this Chapter; this is given as the reason why no satisfaction might be taken for the Life of a Murderer, *so shall ye not pollute the Land wherein you are; for blood it defileth the Land, and the Land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it.* One Murder unpunished may bring guilt and a Curse upon the whole Land, that all the Inhabitants of that Land shall suffer for it; so that mercy to a Murderer is cruelty to a People. Therefore it is said concerning

the

the Murderer, *Thine Eye shall not pity him, but thou shalt put away the guilt of innocent bloud from Israel, that it may go well with thee.* If the Murderer be not punished, it may go ill with the whole, all may fare the worse for it; if the sin be not duly punished there is a partaking in the guilt of it.

Reas. II. *Because man is made in the Image of God.* This Reason is mentioned Gen. 9. 6. *Whosoever sheddeth mans bloud, by man, h. e.* by some man in Authority, proceeding in an orderly way of Judicature, as the Hebrew Expositors do rightly interpret the words, *shall his bloud be shed, for in the image of God made he him.* Hence there is a sacrilegious guilt in this sin. Amongst the *Romans* (*d*) if a man did but strike his Servant near the place where one of their Emperors lay, he was to dye for it, because that was looked upon as an affront put upon his *Imperial Majesty*; so he that shall kill a man that is made after the image of God, puts a Contempt upon the *Divine Majesty*; there is Treason against God contained in the bloody bowels of this Sin. Upon this account it is indeed a greater sin to kill a good man that has the Image of God renewed in him, than to kill a wicked man. Nevertheless that also is a Capital Crime; for all men have something (*e*) of God's Image remaining in them, not only in that every man has an immortal Soul, and is in that respect more like the *Immortal God* than any other Creature in the world, and in that men have a dominion over the Creatures, which is one part of Gods image; on that account does the Apostle say, *That Man is the Image and Glory of God*, 1 *Cor.* 11. 7. But also, in that the Law is written in the hearts of men by nature; (*f*) though

(*d*) *Sueton* in tiber. cap. 58.
(*e*) Calvin *Rivet.* & *Parcus* in Gen. 9. 6.
(*f*) *Ames. Theol.* lib. 1 *cap.* 14.

God has executed ſpiritual death upon mankind for *Adam's* Apoſtacy, after a dreadful manner, yet he has moderated that puniſhment; hence men in a natural eſtate, yet cloſe with ſome *Practical Principles* of Piety and Righteouſneſs, as that God ought to be worſhipped, that men ſhould do as they would be done by, and the like; and many *natural men*, yet have an *Image of vertue*, they have ſomething like Grace, a ſhadow of it; they hate flagitious Crimes, and approve of a morally honeſt Converſation; theſe things ſhew that there are remainders of the Image of God in men: Therefore he that ſhall murder ſuch a Creature is worthy of death.

But thus for the Doctrinal handling of the Truth before us. I proceed to make ſome Application.

I. By way of Information.

II. For Exhortation.

Inform. 1. *This Doctrine juſtifieth the Authority here, in reſpect of the Sentence of death which has been paſſed on the Murderer, who is this day to be executed.*

There is a man ſtanding before the Lord, and amongſt his people this day, who has done juſt as my Text expreſſeth, He has ſmitten his Neighbour, and that *with an inſtrument of Iron too*, with a cruel Spit made of Iron; the thing proved by ſeveral Witneſſes, and the man that was hurt dyed by that wound; therefore he that has ſmitten him is a Murderer, and muſt ſurely be put death; though for a long time he denied it, nevertheleſs ſince his Condemnation he has acknowledged it, and yeſterday he confeſſed to me, that he had in his rage murdered the man, whoſe death and bloud has been laid to his charge; he told me that the other gave him ſome ill language whereby he was provoked, and that he ſaid to him, if he came within the door, he would run the Spit into his bowels, and he was as wicked as he ſaid he would be, ſo

that

that he is guilty of Murder. Therefore none ought to blame those in Authority for causing the Murderer to be put to death: Conscience to God, and to the people under their charge, and to their own Souls also, has necessitated them to do what they have done in this matter. Let every one remember that Scripture, Prov. 28. 17. *A man that doth violence to the bloud of any person, shall flee to the Pit, let no man stay him*; if he has shed bloud, to the Pit let him go, and flie thither; let all convenient speed be used in the execution of Justice, that so the Land may be cleared from blood, and let no man in Authority stay him, let no private person solicit for him. But let us be thankful to God, that we are under such Magistrates, as will do Justice, and execute Judgment, and punish Sin according as the Word of God requireth that it should be done.

Inf. 2. *Hence those things which have a tendency to, and a degree of Murder in them, must needs be evil. e. g.* Rash sinful anger is an evil thing, Murder begins there. It was said of those Brethren in Iniquity, *Simeon* and *Levi*, *That Instruments of Cruelty were in their Habitations, for in their anger they slew a man, Cursed be their wrath, for it was cruel, Gen. 49. 5, 6.* And our Lord Jesus Christ in his Exposition of the sixth Commandment, sheweth that rash anger is a degree of Murder, Matth. 5. 21, 22. *You have heard that it was said by them of old time, Ye shall not kill, and whosoever shall kill shall be in danger of the Judgment, but I say unto you, that whosoever is angry with his Brother without a cause shall be in danger of the Judgment.* There is Man's Judgment-Seat and God's Judgment-Seat: Murder makes a man be in danger of the former, sinful Anger exposes him to the latter; not that all anger is sinful, there is an anger that is good, when a man is angry in God's Cause, moved with

Zeal and Indignation, because God is dishonoured; that's very good; and a man may sometimes be angry in his own Cause too, and yet not sin. *Be angry and sin not*; but when men are angry without a just cause, that's evil. When they are angry more than they have cause for, that they are all on a flame for a meer trifle, when (as one well expresseth it) (*g*) man shall *suffer the Beacon of his Soul to be set all on fire at the landing of every small Boat*. that's a foolish and evil thing, or when men shall be angry longer than they ought to be; an implacable Spirit is a vile murderous Spirit; Anger rests in the bosom of Fools, sinful anger is poyson, which as soon as ever a man has taken it into his mouth, he should spit it out again. And when Anger shall break out into curses and wicked imprecations, that's wicked Anger. This condemned man that stands here, confesseth that he was wont in his Passion to curse all near him. He murdered many a man with his bloody Tongue, before he was left of God to murder any with his hand. His mouth was full of cursing and bitterness before he shed blood; and when men in their rage imprecate and curse themselves, it is a very evil thing; there are some that will say, *They wish they may be hanged*, if such a thing be so, and many times the righteous Judgment of God brings that very evil upon them.

There is a Printed Relation concerning (*h*) a person of Quality that was hanged for a Crime laid to his Charge; and when he came to die, he confessed that he had been much addicted to that sinful Recreation of *Card-playing*; and that many

(*g*) *See Mr.* Cradock's *Supplement, ch.* 9. *p.* 368.

(*h*) *Sir* Gervase Elwayes *mentioned by* Howel *in his Londinopolis, and by Mr.* Ball *of the Power of Godliness, L.*4. *C.*3, *P.* 329. *And by Mr.* Leigh *in his Body of Divinity*, Book.4. C.16. P. 445.

times

times when the Game went otherwise than he wished for, he should in his Passion wish that he might be hanged if it were so, and once he wisht he might be hanged if ever he played again; and therefore (said he) God is just in bringing me to such a death as that. And when Anger shall break out into blows, quarrelling and fighting between Neighbours that ought to live in Peace, there is great Evil in it. This miserable Creature before us acknowledgeth that it was so with him. In his mad passions he cared not whom he did strike or hurt. It is not good for them that have lawful power to strike others, to do it in passion. It is not good for Parents to strike their Children, or Masters their Servants, or School-masters their Scholars in heat of Anger, lest they become guilty of breaking the Sixth Commandment. A moral Heathen, when his Servant had committed a fault that greatly incensed him, said to him, *If I were not angry with thee I would strike thee, but I will stay till my passion is over before I punish thee.* Again, a Spirit of Revenge is an evil thing; it is murder in God's sight, 1 *John* 3.15. *He that hates his Brother is a murderer.* Hatred never rests but in the destruction of the thing hated. To say no more here, *Cruelty* is a degree of Murder and a great Evil. And most of all for men to be cruel to those that stand in nearest relation to them (as this Malefactor owns that he has been) whom they ought to love dearly, is an high degree of inhumanity. *No Man* that acted like a Man, *ever hated his own flesh.* To be cruel, though to a Servant or Slave, is a very sinful thing. Nay *Cruelty*, though to a Beast, argueth a murderous, bloody disposition. The Scripture saith, *that a good man is merciful to his Beast.* They then that make themselves sport with putting dumb Creatures to misery, do very sinfully. Yet that has been practised here of later years in the open Streets

especially of one day in the year.(†) To do it at such a time is Vanity and Heathenish Superstition; besides to make sport with exercising Cruelty on dumb Creatures, which had never been miserable, had not the sins of men made them so; it it a wicked thing, and ought not to be amongst those that call themselves Christians.

Inf. 3. *If murder be such a Crime as has been shewed, it is then a sorrowful thing that so many of the Children of Men should be found guilty of this evil.*

There are some places of the World where murder is a common sin. The dark corners of the Earth are full of the Habitations of Cruelty. And there are many in the World that call themselves Christians, who nevertheless delight in shedding innocent Blood. Persecutors are Murderers. Bloody Papists are in the Scripture charged with murder on this account: It is said of them, *they repented not of their murders*, Rev. 9. 21. namely, of their murdering the Saints of God for their Religion, for the truth's sake; and because they would not comply with their Superstitions and Idolatries. That *Mother of Harlots* the Church of *Rome*, she has made her self drunk with Blood; many millions of Saints have been murdered by her. Persecutors are *Cains* Children. O how many are there going up and down the World with *Cain*'s bloody Club in their hands to this day! It was *Luther*'s Saying, *Cain* will kill *Abel* to the end of the World. But besides this, that which the Civil Laws of Nations make to be murder is frequent in some places. A late Historian reports, that in the Kingdom of *France*, (*) within the space of Ten Years, there were known to be no less than six thousand murders committed. And in Popish Countries they have Sanctuaries for murderers. (k) A man that has

(†) *I intend Cock-scalings of* Shrove-Tuesday. *See Trap. on Gen. 9. 6. k V. Corn. a Lapide in Deut. 19.

been

been guilty of a wilful murder, if he does but run into a *Church* (as they call it) or into a *Monastery*, he is protected in those bloody places of Refuge. Their Writers plead for this. And though no convicted murderer did ever escape the stroke of Justice in this Land (which is matter of rejoycing) yet it is a very sad thing, that any in such a place as this should be found guilty of such a Crime. That men should do so wickedly in a Land of uprightness: but so it has been. Divers have been executed for this sin formerly, and one that is to be *put to death* for it this day. And there have been several Murders committed amongst us, the Authors of which are not as yet known. Some that have been so monstrously wicked and unnatural, as to embrew their hands in the Blood of their own Children: who they are God knoweth, and will find a time to judge them; and one day we and all the World shall know who they are. Besides these, several others have been under vehement suspicion, and tried for their Lives on account of this sin. We have all cause to pray for *New-England*, as the Lords People of old were directed for to do, in case of an uncertain murder, *Deut.* 21. 7, 8. *They shall answer and say, Our hands have not shed this blood, neither have our eyes seen it; be merciful O Lord to thy People Israel, whom thou hast redeemed, and lay not innocent blood unto the people of Israel's charge; and the blood shall be forgiven them.* Be merciful. O Lord, to thy People in *New England*, and lay not innocent Blood to their Charge.

USE II. For *Exhortation.*

There is a double Exhortation before us.

I. *Hence men should beware that they do not become guilty of this sin.* It is in Man's corrupt Nature. Nothing is more natural than a Spirit of Revenge, as wee see in little Children, which discovers that the

the Children of Men bring murderous Natures into the World with them. Hence the Apostle declaring what men by nature are, saith, *That their feet are swift to shed blood*, Rom. 3. 15. because there is a marvellous Propensity in mans nature unto this sin. Should not the Lord either by special or common Grace restrain them, how many would soon become guilty of murder it self? Yea, and those too that do not believe any such thing concerning themselves. When the Prophet *Elisha* told *Hazael* what a prodigious murderer he would be; *what* (said he) *am I a Dog*, that thou shouldst have such thoughts of me? But in a little time he appeared to be as curst a Blood-hound as ever the Prophet had said to him. O then beware of this sin; and therefore take heed of giving way to wicked Passions. Lesser Sins make way for greater. And especially take heed of great sins: For many a man by being guilty of other great sins, has provoked the Holy God to leave him to this sin too. The poor condemned Malefactor, who stands here in the sight of this Congregation, does acknowledg, that he has by living in other sins, provoked God to leave him unto this, which he must now die for, and warns others, especially young men to take heed of those sins, as they love their Lives or Souls. I know not but that it may be for edification, and tend to God's Glory, if I should read in this great Assembly what I received in Writing from this dying and distressed Creature. It is this which followeth:

I James Morgan *being condemned to die, must needs own, to the glory of God, that he is righteous, and that I have by my sins provoked him to destroy me before my time. I have been a great sinner, guilty of Sabbath breaking, of Lying, and of Uncleanness; but these are especially two sins, whereby I have offended the great God; one is, that sin of* Drunkenness, *which has*

cause

caused me to commit many other Sins; for when in drink, I have been often guilty of Cursing and Swearing, and quarrelling, and striking others; But the Sin which lieth most heavy upon my Conscience, is, that I have despised the Word of God, and many a time refused to hear it preached. *For these things, I believe God has left me to that which has brought me to a shameful and miserable Death. I do therefore beseech and warn all persons, young men especially, to take heed of these Sins, lest they provoke the Lord to do to them as he has justly done by me. And for the further peace of* my *own Conscience, I think* my *self obliged to add this unto* my *foregoing Confession, That I own the Sentence which the Honoured Court has passed upon me, to be exceeding just, in as much as though I had no former grudge and malice against the man whom I have killed, yet my Passion at time of the Fact was so outragious, as that it hurried me on to the doing of that which makes me justly now proceeded against as a Murderer.*

Thus does this miserable man confess: but how many are there in the Congregation, that this may strike terror and trembling into their Souls?

O Lord, how many are there in this great Assembly, who have lived and do live in those very Sins, for which this man confesseth that God has been provoked to destroy him! Let Sinners hear and take warning this day; this man now that the Terrors of God awakened his distressed Soul bitterly complains of two sins especially; one is that of *Drunkenness*. And indeed, *Drunkenness* has been a bloudy sin, it has been the cause of many a Murder. The man who is here now flying to the Pit, confesseth that in his Drink, he was wont to curse and swear, and to quarrel, and strike those near him; and he acknowledged to me, that he had made himself grievously drunk the day before he was left of God to commit the murder which

he

he now must dye for; yea, and that he had that very night been drinking to excess, and that he was not clear of drink at the time when he did the bloody Fact. And does not the Scripture say, *Who has Woe? Who has Sorrow? Who has Contentions? Who has Babling? Who has Wounds without Cause? They that tarry long at the Wine*, Prov. 23. 29, 30. Wicked men when they are in drink, will fall to quarreling; words will bring on blows, and those blows will cause wounds, and those wounds may perhaps prove mortal. And then what Woe and Sorrow followeth? Oh how many have by means of this sin, been guilty of *Interpretative Murder!* They have caused others to die by making them drunk; There has been an horrible thing done in this place; some wicked persons (who they are God knows) have given or sold strong Liquors to the *Indians*, and made them drunk also, and several of them died in that condition; let such know, that the Lord will judge them; yea, he will judge them as men that have shed blood shall be judged; they must answer for the blood of Souls and Bodies too. Most wicked and miserable Creatures they are, that to gain a few pence, will bring upon themselves the guilt of the blood of Souls and Bodies too. And *this bloudy Sin of Drunkenness* has been the cause of many a Self-Murder; how many have made themselves the woful *Martyrs of Bacchus* thereby? By Drunkenness and Intemperance, they have brought their Bodies to the Grave, and their Souls to Hell before their time. It is an unhappy thing that of later years, a kind of Strong * Drink has been common amongst

(*) Reverend Mr. *Wilson* once said in a Sermon, *there is a sort of Drink come into the Country, which is called*, Kill Devil; *but it should be called*, Kill Men for the Devil.

us, which the poorer ſort of people, both in Town and Country, can make themſelves drunk with, at cheap and eaſie rates. They that are poor and wicked too (Ah moſt miſerable Creatures !) can for a peny or two pence make themſelves drunk: I wiſh to the Lord, ſome Remedy might be thought of, for the prevention of this evil. It is a very ſad thing, that ſo many Bodies and Souls ſhould be eternally ruined, and no help for it. How few are there, that if once they be addicted to this vice, do ever truly repent of it, or turn from it? There was a man, who hearing that his Son took evil courſes, and that he followed ſuch a vice, well (ſaid he) I hope he'll leave that; and that he was given to another vice, I hope (ſaid he) he'll leave that too; but it was told him his Son was given to Drunkenneſs alſo; Nay then (ſaid he) *I have no hope of him.* I will not ſay (as he did) there is no hope that ever a Drunkard ſhould repent, but I ſay, there have been but few ſuch inſtances in the world. How rarely have any of you known a man that has been addicted to this Body deſtroying, and Soul murdering Iniquity, that has truly repented of it, or turned from it again? O then, let men that have any love for their Lives or Souls, beware of this bloody Sin.

But the other evil which this undone man does eſpecially cry out of, and which now that he ſeeth his Soul going into Eternity, he ſaith, *lieth moſt heavy upon his Conſcience*, is *his deſpiſing the word of God.* I do not wonder to hear him ſpeak ſo, for I have known ſeveral condemned Perſons, who have made the ſame out-cry, *O nothing terrifieth our Conſciences like the thought of this, that we have neglected the means of Grace!* And what think you of Sinners in Hell, who are wailing for this with tears of blood for ever and ever; whoſe doleful and bitter cry, is, *O the Sermons which we once heard, or might have*

heard

heard but would not: Ten thousand Worlds would we give for an opportunity, to hear one of those Sermons again with any hope of finding mercy with God! O you that have lived under the Gospel, but despised it, think of this. Verily I say unto you, all the sins in the World will not Damn like this: Suppose a man to have been guilty of Adultery, or Murder, or the most horrid Transgressions of the Law of God, these will not damn his Soul like that of despising the Word of God. *For this is the Condemnation, that light is come into the World, and men love darkness rather than light. And how shall we escape, if we neglect so great Salvation?* They that shall be found guilty of neglecting the great Salvation offered in the Gospel, cannot escape the Wrath of God to the utmost of it. And this is true, not only concerning such as have lived under the constant preaching of the Gospel, and yet remain, and live and dye in a natural unconverted estate; but of them also, that might hear the Word of God, but will not; concerning such Christ saith, *it shall be more tolerable for* Sodom *and* Gomorrah *at the day of Judgment, than for them, Matth.* 10. 15. This dying man, now that his Conscience is awakened, saith, it is a terror to him to think, *I might have heard the Word of God Preached many a time, but refused it*; he neglected to hear Sermons, not only on Lecture days, but on Lord's days too; when he was a Servant, he was wont (as himself saith) on the Sabbath-days, to go out into the Field, and there to profane the the Lord's-day, at the very time when he might, and ought to have been hearing the Word of God; and since he had a Family, his custom was to keep at home, when others were attending on the Publick Worship of God; and he told me, that he did foolishly please himself, and think he had a sufficient reason to stay at home, because he had not

Cloths

Cloths good enough to appear publickly in; when as the money that he mispent in drink, would have procured him clothing. Let others then by his example, be warned against this evil, lest they provoke God, and feel sorrow for it, as he has done. I doubt there are very many in this great Town guilty of his Sin in this particular, perhaps some that are Professors of Religion, which is dreadful to think on. I hear some say, that there are many hundreds, nay, some thousands in this place, that seldom hear a Sermon Preached, from one end of the year to the other; if that be so, it is very lamentable. What is like to become of the Souls of such profane persons? If they that are in place of Power (be they Superior, or inferior Officers) can possibly redress this evil, they will certainly do a Service acceptable to God and to the Lord Jesus Christ.

But I proceed to the second *Exhortation.*

If Murder be such a Crime as has been declared, then, *let whoever has been guilty of this sin, be humbled for it, and repent of it.* As for *Interpretative Murder*, many are guilty of that. O how many that have by Debauchery and Intemperance, shortned the lives of themselves or others! let such repent, and turn from their sins unto God. But I hope there is none in this vast Assembly, that has been guilty of that Murder which is by the Law of God, and of the Land a Capital Crime, excepting one man, and one such person there is here present, unto whom I shall now particularly apply my self. Do you then hear, that your Soul may live: This is the last Sermon that ever you shall hear. Time was when you might have heard Sermons, but would not; and now you shall not hear them, tho' you would. For, as God said to him, *This night thy Soul shall be required of thee*; so I say to you in his Name, *This night thy*

thy Soul shall be taken from thee: This night your Soul shall be either in Heaven or Hell for ever. You are appointed to die this day, and after Death cometh the Judgment; as soon as your Body is dead, your immortal Soul shall appear before the great God and Judge of all, and a Sentence of Everlasting Life, or Everlasting Death, shall be passed upon you. Are you willing when those Chains, which are about you, shall be taken off, that your immortal Soul shall be hanged in everlasting Chains? Are you willing that when your Body is removed from the Prison, your Soul should go to the Spirits that are in Prison? You have complained that you have been in a Dungeon, and had little light there; but are you willing to go where you shall never see light? Are you willing that when your Body is delivered from this Dungeon, your Soul should go into that Dungeon, where is blackness of darkness for ever? If not, I charge you in the Name of God to hear and obey his Word: Yea, that Word which you have many a time despised: I have spoken so often to you in private, since your being apprehended, that I shall not need to say much now, only a few words.

I. *Consider what a Sinner you have been*: The Sin which you are to die for, is as red as Scarlet; and many other sins has your wicked life been filled with. You have been a Stranger to me, I never saw you, I never heard of you, until you had committed the murder, for which you must die this day; but I hear by others that have known you, how wicked you have been; and you have your self confessed to the World, that you have been *guilty* of Drunkenness, *guilty* of Cursing and Swearing, *guilty* of Sabbath-breaking, *guilty* of Lying, *guilty* of secret Uncleanness; as *Solomon* said to *Shimei*, *Thou knowest the wickedness which thy own heart is privy unto*; so I say to you. And that which

which aggravates your Guiltinesſ not a little, is, that ſince you have been in Priſon you have done wickedly; you have made your ſelf drunk ſeveral times ſince your Impriſonment; yea, and you have been guilty of Lying ſince your Condemnation. It was ſaid to a dying man, *Doſt not thou fear God, ſeeing thou art under Condemnation?* O what a Sinner have you been! for ſince you have been under Condemnation, you have not feared God. And how have you ſinned againſt the Goſpel? What Unbelief? What Impenitency have you been guilty of?

Conſider. 2. *What miſery you have brought upon your ſelf?* on your body, that muſt die an accurſed Death; you muſt hang between Heaven and Earth, as it were forſaken of Heaven and Earth, as it were forſaken of both, and unworthy to be in either; and what miſery have you brought upon your poor Children? you have brought an everlaſting reproach upon them. How great will their ſhame be, when it ſhall be ſaid to them, that their Father was hanged, not for his goodneſs, as many in the World have been, but for his wickedneſs; not as a Martyr, but as a Malefactor, truly ſo? But that which is ten thouſand times worſe than all this, is, that you have (without Repentance) brought undoing miſery upon your poor, yet precious Soul: Not only Death on your Body, but a *ſecond death*, on your never-dying Soul: It is ſaid in the Scripture, that *Murderers ſhall have their part in the Lake, which burns with fire and brimſtone, which is the ſecond Death*, Rev. 21. 8. O tremble at that! I remember a man that was condemned and executed in this place ſome years ago, that had been a Soldier, and as ſtout a ſpirited man as moſt in the World, who when he came to die, thus expreſſed himſelf to a Miniſter, that treated with him about his Soul, *I* (ſaid he) *never knew what fear meant, tho'*

I have been amongst Drawn Swords, and before the Canons mouth; I feared not Death; but now you tell me of a second Death, it makes my Soul to shake within me. That's a Death, the thought whereof may make the Soul of the stoutest Sinner in the world to tremble; for that's a Death which is eternal: *The things which are seen are temporal, but the things which are not seen are eternal.* The death of the Body, that's seen, and it is soon over; but what becomes of the Soul when a Sinner dieth, they that stand by him do not see; but if he die impenitent, the Death which is not seen takes hold of him, and it is eternal: The God against whom he has sinned liveth for ever to punish him. And a fearful thing it is, to fall into the hands of the ever-living God: O run not into the mouth of the second Death; into the wide mouth of the fiery Pit, which has devoured millions of millions of immortal Souls; and know you for certain, that if you die impenitent, your Damnation will be no ordinary one; for you have not only transgressed against the Law of God, with an high hand, but sinned against the Gospel too. The Sermons which you have heard formerly, or might have done, will be as so many Witnesses against you, before the Judgment Seat of Christ; the three Sermons which have been preached to you in publick, since your Condemnation; the pains which has been taken with you in private, by one or other of the Lords Servants; all these will aggravate your Condemnation, when you shall be Judged again before all the World at the last day, if you die impenitent.

Consider 3. *There is yet a possibility that your Soul may be saved*; notwithstanding all that has been spoken to you, do not despair; repent, but do not despair. I would not have you say as *Cain did, My sin is greater than can be forgiven:* The Lord is a merciful God; tho' men cannot forgive you, God can; and he will

do

do it, if you unfeignedly repent, and believe on the Lord Jesus. There is infinite merit in the Death of Christ; if your bloody Soul be washed in his Blood, it shall be made whiter than Snow: That sin which you must now die for, God has forgiven to others upon their true Repentance: *Manasseh* filled the streets of *Jerusalem* with innocent Blood, but when he humbled himself, and besought the Lord for mercy, God was entreated of him. O therefore repent, and then, tho' your Body must die, your Soul shall live and not die.

I have but two words more to say to you, and then I shall take my leave of you for ever.

1. *Be sure that you be sincere in your repentance.* Many times men under fears will seem very penitent, when as they do but flatter God with their mouths, and lie unto him with their Tongues: Thus it was with *Pharaoh*, and with many a Sinner, whose hard heart was never broken nor changed; we see often, that Sinners on sick beds, when they behold Death and Eternity before their Eyes, will confess their sins, and promise Reformation; but if the Lord spare and restore them, they are the same that they were before. And we have known instances among our selves of men, that wen they have been Captives, and in *Turkish* Slavery, they have pretended to a sense of those sins which provoked the most High to bring that misery upon them, and have written seemingly pious and penitent Letters to their Friends; but now God has delivered them, they are as vain, as profane, as ungodly as ever in their Lives before; nay, some of them worse: for the truth is, if men be not humbled and converted by such signal Dispensations, many times they are judicially and everlastingly hardned. They never leave sinning until they have sinned themselves into Hell, past all hopes of mercy, or of Recovery. To come

nearer

nearer to you, I have known some, more than one, or two, or three, that have been condemned to die, and whilst they remained under that Sentence, they seemed very penitent; but they were pardoned, (for they had not been guilty of Murder as you have) and since that have been as wicked as ever. O then look to your self, that you do not dissemble with God and Man, and your own Soul too. And let not the fear of punishment only, but the sense of mercy break your heart.

2. *In this way of sincere repentance, betake your self to the City of Refuge*; go to Christ for Life. The wilful Manslayer had (as you heard but now) no benefit by the City of Refuge; so shall impenitent Sinners have no Salvation by Christ; but they that have a real sight of their sins, and flie from the Avenger of Blood, unto Christ for Life, he is ready to succour them. Poor man! has the fiery Serpent bitten and stung thy Soul? then look unto the Brazen Serpent, look unto the Lord Jesus, that you may live and not die for ever. Build your hopes of Salvation upon Christ and his Righteousness alone: Do not think you shall be saved, only because good men have prayed for you, or for the Confession of your sins, which you have now made; or for the sake of any thing but Christ. And I pray the Son of God to have Compassion on you.

The

The Last Expressions and solemn Warning of *JAMES MORGAN*, As they were in Short-Hand taken from his Mouth, at the place of Execution: *March* 11. 1686.

I Pray God that I may be a warning to you all, and that I may be the last that ever shall suffer after this manner: in the fear of God I warn you to have a care of taking the Lords Name in vain; mind and have a care of that Sin of Drunkenness, for that is a sin that leads to all manner of sins and wickedness: (mind and have a care of breaking the sixth Commandment, where it is said, Thou shalt do no Murder) *for when a man is in Drink he is ready to commit all manner of Sin till he fill up the Cup of the Wrath of God, as I have done by committing that Sin of Murder: I beg of God, as I am a dying man, and to appear before the Lord within a few minutes, that you may take notice of what I say to you; Have a care of Drunkenness, and ill Company, and mind all good Instructions, and don't turn your back upon the Word of God as I have done. When I have been at Meeting, I have gone out of the Meeting-house to commit sin, and to please the Lust of my Flesh; and don't make a mock at any poor object of pity, but bless God that he hath not left you as he hath justly done me to commit that horrid Sin of Murder. Another thing that I have to say to you, is to have a care of that House, where that Wickness was committed, and where I have been partly ruined by; But here I am, and know not what will become of my poor Soul which is within a few moments of Eternity, I that have murdered a poor Man, who had but a*

little

little time to repent, and I know not what's become of his poor Soul, O that I may make use of this opportunity that I have! O that I may make improvement of this little little time before I go hence and be no more! O let all mind what I am a saying now, I am a going out of this World; O take warning by me, and beg of God to keep you from this Sin which hath been my ruin. His last Words were, O Lord receive my Spirit; I come unto thee O Lord, I come unto thee O Lord; I Come, I Come, I Come.

FINIS.

ERRATA.

In the Title Page, for *of Murder* read *of that Murderer.*